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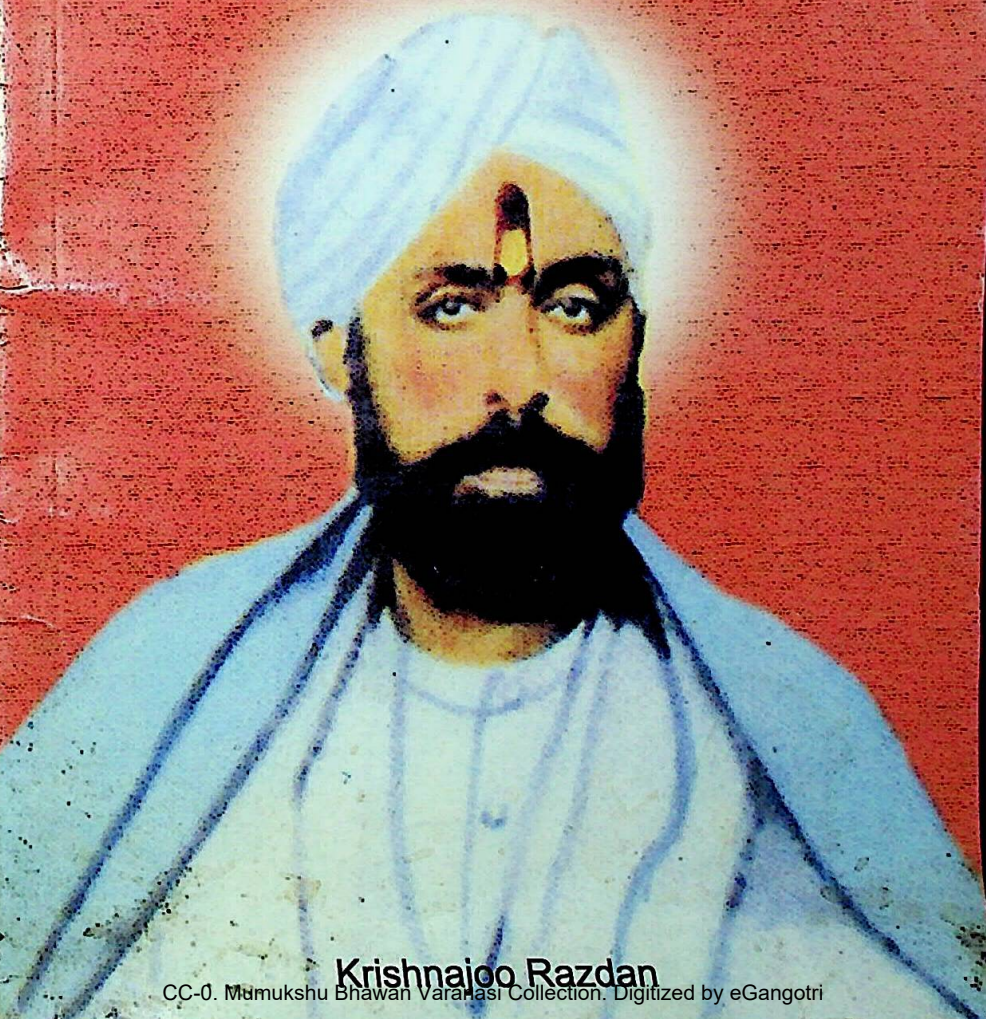
October 15, 2010

Rs. 20/-

Bhavan's Journal

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- ♦ Life
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- ♦ Culture



Krishnajo Razdan



Bedekar Besan Ladoo Mix

View Bedekar Besan Ladoo Mix in Pics +

Bedekar Besan Ladoo Mix



It's a simple recipe for Besan Ladoo, that's do-able and utterly delicious !!! Empty Bedekar Besan Ladoo Mix in a bowl add slightly heated desi ghee, and knead well. Roll ladoos immediately. Very easy recipe it takes just 5 minutes.



Ruchi

Thanks, ladoos turned out to be really great and in perfect shape. Best thing was I wasn't in kitchen slaving. You made my life easy.



Prajesh

I had never imagined making besan laddoo would be so easy, no more of roasting n roasting on stove top, now even I can make delicious ladoos !



Divya Shah

Wooww... these magajna ladoos taste so yummy! reminds me of my granny... she used to make such gr8 besan ladoos



Aditi

Awesome recipe. I am too Jazy to be stirring the besan for a long time so Bedekar Besan Ladoo Mix will work great for me

Tasty Ads

Bedekar

Gulab Jamun Mix



Bedekar

Khaman Dhokla Mix



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BESAN LADOO MIX



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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

aa no bhadraah kratavo yantu vishvatah

Let noble thoughts come to us from every side -Rigveda, 1-89-1



Holy

ईशावास्यमिदं सर्वं यत् किञ्च जगतां जगत् ।

त्येन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् ॥

*eeshaavaasyamidam sarvam yat kincha jagatyaam jagat
tena tyaktena bhunjeethaa maa grudhah kasyasvid dhanam*

In this moving world, whatever moves is enveloped by God. Therefore, you find your enjoyment by offering it to him. Be not greedy for what belongs to others.

– Eeshopanishad - 1

..... And Wise

I consider that it is unmanly for any person to claim superiority over a fellow being. He who claims superiority, at once forfeits the claim to be called a man.

– M. K. Gandhi,

– Gandhi for 21st Century No.11

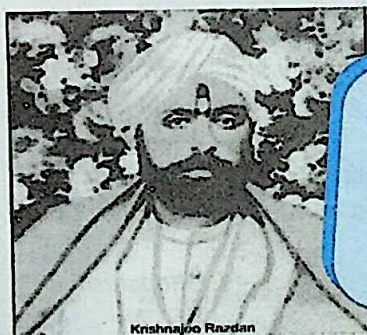
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Our Cover

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A Great Saint-poet

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FLASH BACK

Bhavan's Journal, Fifty years ago

From the pages of Bhavan's
Journal, October 2, 1960

Prayer

Mahatma Gandhi

Prayer has not been part of my life in the sense that Truth has been. It came out of sheer necessity, as I found myself in a plight when I could not possibly be happy without it. I have never lost my peace.

In fact, I have found people who envy my peace. That peace, I tell you, comes from prayer. I am not a man of learning, but I humbly claim to be a man of prayer. Once you accept the existence of God, the necessity for prayer is inescapable.

Let us not make the astounding claim, that our whole life is a prayer, and, therefore, we need not sit down at a particular hour to pray. Even men, who were all the time in tune with the Infinite, did not make such a claim.

Their lives were a continuous prayer, and yet for our sake, let us say, they offered prayer at set hours, and renewed each day the oath of loyalty to God.

Bapu

Jawaharlal Nehru

This little man of poor physique had something of steel in him, something rocklike which did not yield to physical powers, however great they might be.

And in spite of his unimpressive features, his loin-cloth and bare body, there was a royalty and a kingliness in him which

compelled a willing obeisance from others.

Consciously and deliberately meek and humble, yet he was full of power and authority, and he knew it, and at times he was imperious enough, issuing commands which has to be obeyed. His calm, deep eyes would hold one and gently probe into the depths; his voice, clear and limpid, would purr its way into the heart and evoke an emotional response.

He was humble, but also clear-cut and hard as a diamond, pleasant and soft-spoken but inflexible and terribly earnest. His eyes were mild and deep, yet out of them blazed a fierce energy and determination.

Sri Aurobindo

Rishabhchand

Three things stand out in Sri Aurobindo's life: His consuming love of God and his passionate will to realise Him and manifest Him on earth. Union with God for personal freedom and fulfillment was never his aim.

He yearned to be one with God in order to bring the Divine Consciousness down into Matter, and help mankind to live the Divine Life here, in the material world, in the human body.

The second ruling passion of Sri Aurobindo's life was his love for India. He looked upon her as the Mother, the Divine Mother, the ageless guardian of spiritual Light, the leader of the world in the ways of the Spirit.

The third thing to note is his boundless love for man and earth. It was, indeed, a natural corollary to his love of God; for he saw God in all beings and things, and God's hand in all happenings. God was to him not only the invisible Creator, but the leader of the worlds.



Reader.com

A Message

Sir,-I would like to send a message to the youth of India, through your journal.

Remember, the future of the nation, "where wisdom made its home before it went into any other country" rests on your shoulders and therefore promise that you will shed the last drop of blood in your veins for building a new India greater than the India of yesterday. This new India, you could accomplish if only you imbibe our sacred culture "Sacrifice and Service".

Actions and works rooted in Dharma alone will erase the problems the Nation is facing today. Work hard to retain the real spirit of our culture "unity in diversity".

The clarion call therefore is, Arise, Awake and stop not until you build the India conceived by our scriptures, by name "The Punya Bhoomi".

—K. P. R. Menon,
Kochi.

Needless Comparison?

Sir,- I refer to the recent article of Shri V. N. Narayanan which appeared in Bhavan's Journal. I feel that comparing Ramanuja's 120 years of living with 39 years of cosmic life of Swami Vivekananda is totally unnecessary. Where is the need for this comparison? Ramanuja, in his 120 years of active life, has not had any significant unlived part. Had he not lived that long he would

have accomplished less. Or, in other words, Swami Vivekananda would have accomplished a lot more had he lived for 100 years. Ramanuja, in his long span of life, has contributed volumes of significant literature relating to Visishtadvaita. His contributions to this religion is astounding. Vivekananda has been a very devoted spiritual leader who taught us the value of life. It is a sad thing that we have lost him early.

—Mukundan,
e-mail.

** There was no comparison. Both Ramanuja and Swami Vivekananda "lived" their entire lives. To say that one would have achieved less had he lived a few calendar years less, or another would have*

achieved more is presumptuous. Both continue to achieve to this day and will do so for centuries to come.

— Editor, B.J.

The Real Creator

Sir, At last, scientists have discovered an exquisite expression: god-particle. They are convinced that the whole creation has evolved from god-particles. They are now making all-out efforts to prove its existence. Once they do so, they will be able to tell all that everyone and everything is a conglomeration of god-particles.

It is now the turn of Vedantins to discover a new definition of Atma as Ma (Mother) of Atom and of atom as the smallest stable

SWEET THOUGHT

Sri Krishna Sweets

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**TALENT IS WHAT YOU
POSSESS, GENIUS IS WHAT
POSSESSES YOU**

-Walcolm Cowle

particle of matter, including Dark Matter and also as the smallest quantum of energy, including Dark Energy. They should then repeat that Atma is an Orb of Consciousness and Paramatma (Parama = Infinite) is Infinite Orb of Consciousness. This could eventually meet universal acceptance.

—D. L. Bijur,
Mumbai.

Education as Business

Sir, -It was interesting to go through the article 'It's not right-It's not even wrong'(BJ, April, 30, 2010) by Prof. B. M. Hegde. He is right in his view that education must not go to private hands in such a way that the private system becomes stronger than the democratic state itself. The

failure of the government institutions in providing quality education has made it compulsory for people to look for private alternatives and this has resulted in the exploitation of the masses by the private institutions.

Congratulations to Prof. Hegde for a timely reminder to our HRD minister as well as to the intelligentsia of the country through this article.

—Ranju K. Singh,
by e-mail

Strike: a Criminal Offence

Sir,-This refers to an excellent article by Pachu Menon, "Strike – Whose Right is it Anyway?" (BJ July 15). The law must be amended to make giving calls for bandh/ strike a criminal offence.

SWEET THOUGHT

Sri Krishna Sweets

PRODUCERS OF PURE GHEE SWEETS

**IT IS BETTER TO DESIRE
THE THINGS WE HAVE
THAN TO HAVE THE
THINGS WE DESIRE**

—Henry Van Dyke

Leaders, who call for bandh / strike, should be sentenced to imprisonment if bandhs turn violent resulting in death of innocent people and destruction of public and private property.

Today Courts have started asking parties, who call for bandh / strike, responsible to pay damages. This is a step forward. Leaders should be required to see that during the bandh no violence takes place.

*—Hemendra R. Bhatt,
Mumbai.*

Vinoba Bhave

Sir,- With reference to the article on Acharya Vinoba Bhave (BJ, July 31) I feel that though Vinobaji was not a revolutionary he had actually revolutionised the hearts of 'haves' and kindled smiles in the faces of the 'have nots'. That was why his 'Bhoodan' movement became very popular all over India and

especially during his visit to the Andhra and Kerala regions.

He wished to see the society free from casteism and religious fanaticism which was why he had refused to pay a visit to Guruvayoor temple because the temple authorities were practicing untouchability and barring the entry of non-Hindus. But his 'Bhoodan' movement had a sad ending for two reasons:- Some followers who came forward to uphold the movement had not pursued it with sincerity and they switched over to lucrative areas in public life; the communists by their action / inaction discouraged the people to cooperate with the movement for fear that they might lose their ideological weapon of "Revolution" through which they captured power.

*—A. Narayanan,
Chennai.*



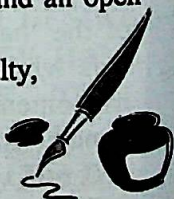
Kulapativani

He Was the Shadow of Truth

Wherever there are men of God; or wherever truth and non-violence are respected, Gandhiji enlists an active crusader. In the history of politics, Gandhiji's insistence on Truth challenged the Machiavellian political tradition that the end justified the means. Truth must prevail in politics as elsewhere, for politics, according to Gandhiji, could not be isolated from a religious devotion to Truth. "At one time," he said, "I thought God was Truth. Now I know Truth is God." Thus, for 30 years, the goal of India's politics, under Gandhiji, was to win freedom by open and honest means; and the weapons were non-violent non-cooperation, civil disobedience, and collective Satyagraha in which earnest spirits, by self-invited martyrdom for the cause, became the source of efficacy. Gandhiji did not lay down one policy for leaders and another policy for the masses. He was the first to practise what he preached. If the sense of possession was sin, it was a sin for his wife, Smt. Kasturba Gandhi, to keep even a few rupees with her, however innocently.

No great man known to history, has publicly confessed to so many weaknesses and blunders. Not that the others were not guilty of such lapses, but their sense of Truth did not demand an open acknowledgment.

His uncanny perception, his gift of evoking loyalty, his extraordinary capacity of organisation, would have made Gandhiji found an empire in any age when empire making as a career had been open to any man.



From the President **Believe in Yourself !**



Faith can move mountains. It is the faith in your own self, in your own inherent conviction and potential.

That is what you have to begin with. Only when you believe in yourself, can you become conscious of what you are and what you ought to be. If you begin with even an abstract respect for yourself, a more pragmatic manifestation is certain to follow.

One should be self-reliant. It is, of all the rest, the paramount signature of true fortitude, which no less a personage than Swami Vivekananda also strongly advocated. A tree must be rooted in the soil before it can bear flowers and fruit. Learn,

therefore, to stand upright on your own feet and strive to be self-reliant, independent of charity or fortuitous benevolence in any form.

Your belief in yourself must be total. That alone can help you to be amply energised to combat all traces of idleness, indolence and incapacity. Unless you absolutely believe in yourself, all your endeavours in life will be as perfunctory and wishful as shaking a dictionary and expecting the words to fall out and arrange themselves into a momentous verse. Fortune smiles only upon those who roll up their sleeves and put their shoulders to the wheel; upon those who are not afraid of dreary, dry

irksome drudgery; persons of grit who do not turn aside from dirt and detail.

The simple axiom is that a will strong enough to keep one continually to reach out beyond the realm of mediocrity, will propel him towards his chosen goal and excel himself.

You must fight off every influence which tends to depress your mind. Depression depletes vitality and deranges the nerve plexus centres of the body and mind. To banish depression one should resort to introspection.

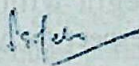
Only introspection can help one to eradicate negative fervour and divert the mind from doubts, wavering and irresolution.

Discontent in your present-

day standing is the rope that ties you down. Instead, be at peace with whatever you have now. When you have that positive frame of mind, you are as opulent as any monarch on earth. You can then harness all your energy for creative pursuits.

*"My crown is in my heart,
not on my head:
Not decked with diamonds
and Indian stones;
Nor to be seen:
My crown is called content:
A crown it is, that seldom
kings enjoy."*

— William Shakespeare.



Surendralal G. Mehta

SWEET THOUGHT

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**EVERYTIME AN ARTIST
DIES, PART OF THE VISION
OF MANKIND PASSES WITH
HIM**

-Franklin Delano Roosevelt

Rioting is Recreational

V. N. Narayanan

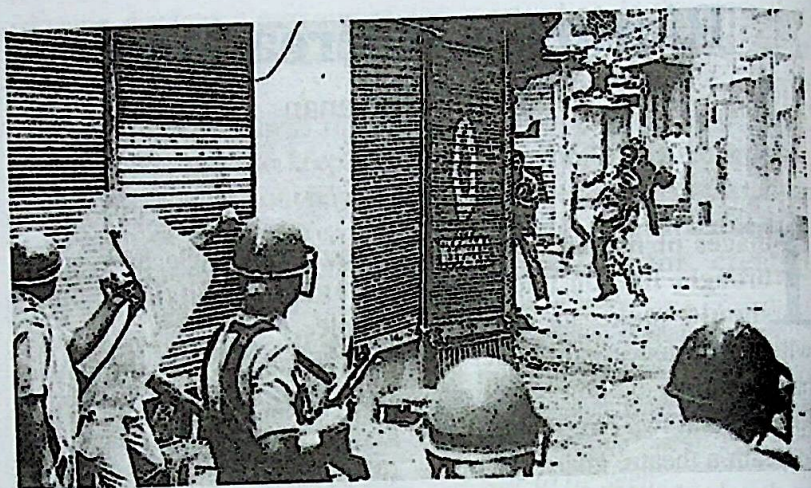
Images of human bestiality brought live on television should make us wonder whether violence is a matter of basic instinct or an aberration. Reports that two constables beat to death a theatre guard because he dared ask a sub-inspector in mufti to show tickets, and viewing the clips of reservation-demanding Jats of Haryana running riots spreading destruction of all they encountered, invoke memories of the policeman beating with a lathi a woman on the ground at Nandigram in West Bengal and a policeman on bike hacked to death by gangsters on a Tamil Nadu highway with Ministers and their people watching interestedly at the

gruesome spectacle, have ceased to evoke revulsion among people.

A flash back to the day in Bangalore when mobs which came to mourn the death of a matinee idol beat up defenceless policemen running for their lives and operators of bus and cars abandoning their vehicles for mobs to burn and destroy, one's sense of shock and wonder turns into one of helpless acceptance of a fact of modern life.

It is a heady cocktail – of MPs coming to blows in the Lok





Sabha, police picking up cut pieces of missing children's parts on the outskirts of Delhi, frenzied mobs collected in Bangalore to protest the hanging of Saddam Hussein in Iraq attacking places of worship and burning buses, and a retaliatory bandh where stick and stone wielding hoodlums stopped vehicles on the road, waved them away with murder in their eyes and smiles on their faces.

The participants, obviously, are getting a kick out of it. It is not a protest against injustice of some kind; neither is it a

spontaneous exhibition of outrage. They have come to enjoy doing whatever they do: burn buses, break bones, shatter glasses and bring down structures. Disorder has become recreational.

A whole media industry has grown up around explaining disorder as prime time entertainment. It is a familiar routine: First the incident (a film star's last journey); next the pictures (mourners chasing policemen, burning buses); then the reporters with mike in their hands and camera crew in tow

and, finally, the expert commentators hopping from studio to studio to express the same views for different events.

This last phase is the most extended. Discussion may continue for weeks, even months, after a single petrol bomb. You cannot debate a volcano, but there is no limit to the discussion a communal or caste riot can

provoke. The studio couch, the radio discussion panel, the Thought for the day and the w e i g h t y broadsheet column are popular with mass media

commentators because they bring work on an open-ended basis.

They do not mean anything; they are communicating nothing; we can learn from the unrhythmical working of their jaws nothing. The consumption of food is explained by the human appetite for food.

Outbreaks of violence are explained by the human appetite for violence. Riots have become their own explanations.

Why, then, doesn't everyone riot? Why do those involved in disorder often appear so genuinely aggrieved? Why is mob violence so often associated with poverty?

I can answer this. Everyone

does have an innate streak of aggression. People need to hurt and enjoy the fear of being hurt.

Everyone – in some way – enjoys a fight. Anyone could riot. Everyone

has energy to burn. Everyone has adrenaline and everyone needs to make it flow. But there are innumerable ways of achieving this. Some get a kick from cocaine. Or flying too high with some bird in the sky is their idea of something to do. Often, life sends these kicks naturally. Career can be an adrenaline-

They have come to enjoy doing whatever they do: burn buses, break bones, shatter glasses and bring down structures.

Disorder has become recreational.



aggressive serves at Wimbledon: it is sheer, animal fury. A policeman is someone who has found a way to get his kicks without career-damage. Throwing rocks at a policeman is an example of someone who has not.

In other respects the

burning thing. Rivalry at work or competition in sport can satisfy the appetite for a scrap.

Success in your job, entrepreneurship and the excitement of making money, the thrill of performance in the arts, the venom of battles in academia, pitting yourself against a judo opponent, or a mountain peak... all are different ways of indulging the same instinct.

Historically successful cultures have found ways of channeling aggression away from fighting and destructive violence. A feature of successful individuals is that they do the same. Look at photographs of a tennis champion's face during

two individuals may not differ as much as might appear. They may both be having fun, but one is doing his duty and the other is getting a criminal record.

A pocket of relatively deprived people is likely to contain many who have not found in career or leisure time much opportunity for the creative burning off of adrenaline.

Unless contained by external discipline or strong cultural restraints on violence, such people will be looking for trouble and picking fights.

Young, poor, unemployed whites, many of whom will be low grade and badly brought-up people, and career failures, have

few cultural constraints against disorderly behaviour.

It follows that racial feeling, grievance about poor job prospects, or any other supposed cause of resentment, are the concomitants and not the causes of the will to riot. That is not to say that the grievances are without foundation, or should not be addressed.

But those who hope that by showing sympathy for the grievance we will defuse the disorder will be disappointed. Another grievance will be found.

It also follows that attempting to "repair" race relations by "fostering dialogue", helping ethnic groups "understand" each other better, and the like, will prove ineffective. You might just as well foster dialogue between rival gangs of football supporters. They don't want dialogue. They understand each

other rather well. They both want aggression. Rioting is an outcome which has been sought and eagerly awaited.

Finally, it follows that, though over many decades, we may reduce disorder by helping people in depressed areas find more challenging lives, in the shorter term order must be imposed by the force of law. This does not mean that the police should try to give people a fight, for that is exactly what they seek; it means

Everyone – in some way – enjoys a fight.
Anyone could riot.
Everyone has energy to burn. Everyone has adrenaline and everyone needs to make it flow.

finding more spoilsport means of anticipating and stifling disorder.

One important fact about all riots is the organisers of the violence are never the victims in a riot or police action. When two sides clash there are rarely victims on either side. Even in death and destruction, a good time is had by all. The victims, always, are the uninvolved onlookers.

Invoking God's Name

Neera Kashyap

There is something direct and personal in invoking as God, be it as a deity, *avatara* or Guru. Consciously or unconsciously, the invocation is made out of need or as personal dialogue or as aid to achieving union with the divine.

Nâma in Sanskrit means name. By using the name of God we feel closer to him in our hearts. This could be in the utterance or silence of prayer. This could be through expression: of worship, personal communication or a written challenge that rings through the poems of devotees such as of the *bhakti* and *sant* traditions. This could be in meditation, the principal method meant to unite the soul with the Supreme.

Since God is believed to have created the universe, his name is

prior to man's language structure. Though we personalise his name for our own needs, his name is in the internal rhythm or internal sound that we experience in the quietness of our hearts. This is the true name of God.

In Hinduism, it is sought through *japa*, in Sikhism through *jaap* and in universal Sufism through *dhikr* or the remembrance of God through repetition of his names.

As early as in the Bhagavad Gita composed around the fifth century B.C., we find present the ideal of *bhakti* in the sense of devotion to a personal god. The invitation to the devotee to love him comes from Krishna himself when he says, "The greatest of all Yogis is he, who, with all his soul has faith, and he who with all his soul loves me."

Later, Krishna affirms four kinds of worshippers among the virtuous: the man in distress, the seeker of knowledge, the seeker of wealth and the man of wisdom. Of these, he reiterates his love for the wise man whose devotion is single-minded and who is ever one with the divine. Krishna's challenge to Arjuna is both a challenge of a Guru to his disciple as well as that of a friend to the struggling soul, an invitation to the struggling warrior in us to recognise him both as teacher and friend by keeping his image and name constant in our hearts.

It is, therefore, not surprising to read of the Vaishnav belief in the quasi-magical power of the utterance of the divine name in the Puranas, written between 300-1000 A.D., especially in the Bhagavata Purana.

In its numerous of legends, the name of Lord Vishnu or Narayana is shown to possess

such powers of redemption that even when inadvertently used, it acts like a magic spell. Lord Vishnu himself, owing to his merciful nature, cannot but rush to save him who has uttered his name!

In the legend of Ajamila, we find this pious, truthful, learned

Lord Vishnu himself, owing to his merciful nature, cannot but rush to save him who has uttered his name!

Brahmin most devoted to Lord Narayana and to his young wife and children. Once while crossing a forest, Ajamila sees an inebriated maid making obscene gestures in the arms of her inebriated Sudra lover. Stirred by an unbounded passion

Ajamila abandons his wife and children and starts to live with this woman, siring her ten children. He becomes very attached to the youngest child whom he names Narayana. At the moment of his death, he is visited by Yama's attendants. He calls out loudly to his son playing some distance from his bed.

Hearing the name Narayana uttered, Lord Vishnu's attendants rush to the spot, challenging the right of Yama's attendants' to be there, by quoting from the scriptures. This leads to a long debate on the rules of *Dharma* and *Moksha*, which ends in the victory of Lord Narayana's messengers. Not only is Ajamila saved, but on hearing the debate, he is completely cured of his infatuation for the woman and her children.

Retiring to a secluded place, he fixes his mind on the Pure Consciousness, gets absorbed in it and sees once again the same messengers of the Lord. Thus the name of the Lord first saved him from death, and then by constant repetition, purifies him from *rajas* and *tamas*, making him fit to live in the *sattvic* sphere of Narayana's abode, *Vaikunth*.

The way we use God's name is based on the relationship that we evolve with him. The relationship between Lord Krishna and Arjuna in the Bhagavad Gita is essentially that of teacher and disciple: a

teacher's instruction that rings with challenge and a disciple's obedience that grows from a fullness of understanding.

This is very different from the much more emotional *bhakti* of the earliest *bhakti* cults – the worshippers of Siva and Vishnu – which arose and flourished in the Tamil south between the 5th and 9th centuries A.D., ushering in a long period of *bhakti* movements.

The emotion of the *bhaktas* for their deity – Shiva, Vishnu or Mother Goddess – had a sense of familiarity as it is based on mutuality. The etymology of Bhakti implies a two-way relationship: the *bhakta* shares a *bhaga* (portion) with his/her deity. He even shares the deity's *bhaga* or fortune. So while Krishna is teacher to an obedient Arjuna, in the works of the *bhakti* poets, it is the devotee who expresses his emotions and articulates what he desires.

A. K. Ramanujam puts it aptly: "The emphasis has shifted from hearing to speaking, from watching to dancing, from a

passive to an active mode...."

In the following extract, Tamil Vaishnava poet, saint Nammalvar writes of the risk of ridicule that a devotee runs due to his obsession with God ('mumbling and prattling the many names of our lord'), a risk he bears with undeterred willingness:

*Mumbling and prattling
the many names
of our lord...
while onlookers say,
"They're crazy,"
Entering and not entering
cities,
standing still or swaying
before a laughing world,
they dance, they leap,
undone by feeling...*

The risk is worth taking, based as it is on the confidence that the relationship between man and the divine is mutual and it is *bhakti* that is the qualifier for grace, bestowed almost matter-of-factly by Lord Vishnu:

*A ship drowning,
calling out for help
in a lashing sea,
I tossed in this ocean of births*

*when the lord
in his splendour,
bearing wheel and conch,
called out to me: "O,
O, you there!"
showed me his grace
and became one with me.*

Among the Tamil *Nayanar* saints who wrote with an intense love for Shiva, was Manikkavachakar. The saint's personal equation with Shiva empowers him to speak in a familiar way with the deity, to voice his annoyance by calling him names, to articulate his desperate need not to be forsaken.

The devotee's regret at his own sinfulness is so intense that it can be made bearable only by bringing the 'Great One' down to his own level by giving him names that tar Him in similar sinfulness: He is himself without character; He is merely mortal, His greatness gone astray. Now they are equal in their weakness, and because of this, how can Shiva forsake him?

*Like a fly
caught in honeyed jack*

- fruit

*I succumbed to fawn-eyed
maidens*

*with budding breasts
so you have forsaken me –
but if you go away*

*I'll revile you
Black-throated One*

who drank

The poison of the seas

One without character

Mere mortal

Wearer of the crescent moon

Great One

gone astray

With these names

shall I reproach you.

The saints of the Virashaivite tradition appear even more personal than those of the Alvars and Nayanars. They do not use a persona to speak indirectly, but always as themselves. Basavanna, founder of this tradition, was born in the early 12th century in northern Karnataka. His poems are addressed to Shiva, 'the lord of the meeting rivers' as he had the experience of Shiva at Kudalasangama, a pilgrim centre at the confluence of three rivers.

Among the Virashaiva poets, there is no condition attached to the true experience of God - no caste, no gender, no ritual, no pilgrimage, no offering. The experience comes without warning. One can only wait for it, be ready for it. The following is a *Vachana* or saying by Basavanna that expresses the joy of joining 'my lord of the meeting rivers':

When

like a hailstone crystal

like a waxwork image

the flesh melts in pleasure

how can I tell you?

The waters of joy

broke the banks

and ran out of my eyes.

I touched and joined

my lord of the meeting rivers.

How can I talk to anyone

of that?

(Translation : A. K. Ramanujan)

Along with these and other famous *bhaktas*, from the south, the *bhakti* tradition began its spread in the west with Jnandev, Namdev, Eknath, Tukaram and Narsi Mehta among others; Vidyapati, Chandidas,

Chaitanya, Govindadas and Ramprasad in the east; Surdas, Mirabai and Tulsidas in the north.

These and others worshipped God in a particular form: as Shiva or Vishnu/Vishnu's incarnations or the Mother Goddess. The heart of this *sagun* (aspect with qualities) worship is an attachment to a name and form of the Divine, often of a particular avatar or through the mood and emotion of specific human relationships: pupil and teacher, child and mother, lover and beloved.

At the same time, an important group of *bhaktas*, who flourished especially in the north between the fourteenth and eighteenth centuries, were devotees of a God without form, the *nirgun* (attributeless) divinity. They were called 'sants' or holy persons, notable among whom were Kabir, Raidas, Dadu

and Paltu Sahib.

Turning away from God as Form, they gave their attention to God as Name. Though impersonal and featureless, their divinity still retained interest in them and their trials, and seemed willing to come to their aid.

Writes Peter Heehs in his book, *Indian Religions*: "There is, to be sure, something

The two syllables which compose the Name of Râm (râma) constitute the perfect *jâp* or prayer as those syllables are constantly repeated by the great Yogic god Shiva himself; the Râm mantra is said to be Shiva's sole *jâp*.

paradoxical about the idea of establishing a personal relationship with the Impersonal, and some critics have doubted whether such a thing could really exist. The only answer to this objection is that for several hundred years there have been devotees of the Divine Name who had no interest

in the Divine Form, and the literature they produced shows that they knew what they were talking about".

According to popular belief, the two syllables which compose the Name of Râm (râ-ma) constitute the perfect *jâp* or prayer as those syllables are constantly repeated by the great Yogic god Shiva himself; the Râm mantra is said to be Shiva's sole *jâp*. For Kabir, Ram or Nâm on the one hand and the Satguru on the other, constitute the only possible means of apprehending the Divine – and ultimately of merging into it.

The tolerance and inclusiveness of Sikhism can be seen by the inclusion in its holy book, the Guru Granth Sahib, texts by poets of different traditions such as Namdev, Kabir and Raidas as well as works by Sufis, Sheikh Farid and Sheikh Bhikan.

What Guru Nanak gave to followers is a path of salvation by means of meditation on the Name. The unique Godhead is revealed in this divine self-expression and also in the promptings of the inner *sadguru*. By repetition of the True Name, *Sat Nâm*, God's power, light and

wisdom present in the symbol and substance of the Name can be conceived and registered by human consciousness. By tapping this eternal power, one can live with divine consciousness.

Such a devotee has in him the highest knowledge which makes him active in the world, with inner life anchored in the eternal Spirit. *Vâhiguru* is for Sikhs the *gurumantra* or nâm for repetition and meditation upon the Supreme Reality. It means 'Wonderful Teacher' and refers to the Supreme Being and the Creator of all.

All hymns of the Sikh Gurus carry the signature line of Nanak regardless of the actual author, indicating that successor Gurus are in a sense the same Guru in different bodies. In the following hymn by Guru Arjan, there is fruition from the equanimity achieved by reciting and hearing the Name:

...*Living in the midst of all
yet free from all
constraints,
Beauty, cleverness, insight*

into the essence,
An equal regard for
everyone- All these fruits
are garnered by those,
Says Nanak, who recite and
hear the Name.

Further, by speaking in the first person to the Divine, Guru Tegh Bahadur provides a gentle assurance to the faithful that suffering is dispelled when vision is gained:

*Let us enshrine the Name in
our hearts,
For none is its equal.
The Name dispels our
suffering;
The Name brings us the sight
of You.*

There is a close parallelism between the *sant* notion of *sumiran* and the Sufi notion of *dhikr* or the remembrance of God through repeating his names. As in Sikhism, the name can be chanted aloud or silently in the heart. Some orders emphasise the former. Like the Vaishnav *kirtan* sung in a circle by devotees of Vishnu/his avatars, the actual voicing of the holy Name is believed to purify the mouth and

soul of the singers and to bring countless blessings on the hearers, purifying them through this contact or *satsang*.

In his *Mathnavi*, the Muslim poet Rumi says: "Praise of God is pure (*pâk*); when purity comes, defilement goes out; when the holy (*pâk*) Name comes out of the mouth, neither impurity remains nor sorrow".

Sufi masters stress *dhikr* for it grounds the belief, knowledge and faith of the seeker by focusing his or her attention on God. Though *dhikr* is only a preliminary aid on the path, the Sufi tries to go beyond this subject-object love and grow into this love. The Sufi says God is love, lover and beloved – object, subject and experience. So the practice is to be It. Ascending stage by stage, the human soul draws near to God or even feels s/he has dissolved in a blissful state of union. A major step along the way is the state known as 'fana' or annihilation marked by three stages: annihilation of characteristics, of pleasures and of consciousness itself.

Effect of Mass Production and Consumerism

A Gandhian Approach

Ashok Bhise

There are two well-known approaches to life. One is embodied in the dictum of the German Professor William Roscher, "Every advance in culture made by man finds expression in an increase in the number and in the keenness of his rational wants."

The other is summed up in the Indian spiritual ideal of watchful restraint. The nature sets limits. It requires a person to contain himself within its capacity. Thus, the emphasis is on self-control and limitation of wants. Mechanised industry knows no such limitation. Its law is one of progressive increase. Those who

laid down the pattern of India's ancient culture could not accept the notion that culture increases with the increase in the number of man's wants and their satisfaction.

Before explaining the Gandhian concept of attitude to life, it is necessary to explain the western modern lifestyle, more exactly consumerism.



Thus, consumerism aims at having more of everything. This is the stage where distinction between real and unreal is blurred, more correctly, it gets diminished. It is here, we find the validity of Gandhian spiritual, ethical and moral teachings which get the utmost significance.

The reckless exploitation of natural resources will endanger the coming generation on this earth. During that period of Gandhiji, the exploitation of mineral resources was rising. He thought that the planned or inefficient management will damage the earth's environment due to rapacious greed of humanity. He had in his mind that optimal resource utilisation will alter the earth's environment.

Gandhiji attempted to explain the phenomenon of exploitation of natural resources through alienation also. He was of the opinion that the more nature was over-powered, the more alienated man will become from nature. He simultaneously wanted to focus on the

relationship between man and his natural environment which would end exploitation. But this alienation of man from nature has also paved the way of alienation from himself. His true self is what man can discover through search of truth following the path of non-violence. Gandhiji has full view of man, his spiritual, cultural and social aspects as much as his economic needs. This led him to advocate that man must adjust himself to nature and not the other way round. He would not permit imbalance to be created between man and his environment.

The problem is the propensity to accumulate commodities cramp the soul and degenerate into the morbid desire to make a fetish of external goods of life. It gives rise to monopolies. The accumulation is condemnable because it is not possible to be practised by all.

Gandhiji proposed that nature produces enough for our wants for day-to-day needs and if only everybody took enough for himself and nothing more,

there would be no pauperism in this world. According to Gandhiji to accumulate more than requirement is a sort of theft.

Theory of Consumerism:

The theory of consumerism is an "ism" based on "maximum utilisation and utmost consumption of available resources" —

material, physical, geo-biological, etc. It is a state of temperament and mental inclination. It gives maximum emphasis on optimum utilisation of available resources both natural and man-made. It is a craze

against preservation or gradual use of available resources.

Natural resources like air, water, soil, minerals are scarce, and may not last for all times to come. But in consumerism, this reality is not taken into account. This is because of insatiable desire to have more and more.

This negligence, in a long-run, proves to be hazardous for the human beings.

Scientists, economists and other specialists warn us of the rapidly diminishing reserves of minerals, decreasing areas of forests, flora and fauna and many endangered species, global warming, depletion of ozone

layer, increasing temperature of earth and other alarming dangers. But despite their warnings, there is alarming hazardous utilisation of nature and natural resources.

Gandhiji proposed that nature produces enough for our wants for day to day needs and if only everybody took enough for himself and nothing more, there would be no pauperism in this world.

Causes of consumerism are:
Multiplicity of needs and wants. Human needs are proliferated. One cannot distinguish between real needs and created needs. Needs are ever increasing. The second one is cravings and lust which torment the human soul. The third problem is the

propensity to accumulate commodities cramp the soul and degenerate into a morbid desire to make a fetish of external goods of life. The fourth, man is overpowering the nature. This will alienate the man from nature.

Gandhian Solution: Gandhiji said that mind is like a restless bird; the more it gets, the more it wants and still it remains unsatisfied. The more we indulge our passions, the more unbridled they become. Gandhiji's solution to this problem is to voluntarily reduce our wants to a genuine level. Professor J. K. Vfehta, a distinguished economist, has suggested a process of killing wants.

Wants can be killed by wants only. Gandhiji advocated that we should set limit to our indulgence. Our forefathers knew that if we set our hearts after such things, we would be slaves and lose our moral fibre. They realised that our real happiness and health consisted in a proper use of hands and feet.

If we follow this, it can be

conserved a lot of natural resources for us which will be sufficient for generations to come.

Gandhiji was a staunch critic of unchecked industrialisation and modern civilisation which dehumanised the individual and put premium on body comforts to acquire all luxuries of life that money can buy and fail. This is due to man's insatiable greed for earthy material.

Gandhiji said that the true test of civilisation is the people living in it make bodily welfare the object of life.

The second one is cravings and lust which torment humans. One has to renounce his cravings and desires from within himself which is said to be *Samthistha* or *Sthitiprajana*. He called such a person, "unruffled in adversity" and unaffected by worldly desire.

Thus according to Gandhiji, "one who abandons all desire is free from the pride and selfishness and behaves as one part finds peace."

The third problem is the propensity to accumulate

commodities which cramp the soul and degenerate into the morbid desire to make a fetish of external goods of life. It gives rise to monopolies. The accumulation is condemnable because it is not possible to be practised by all. Gandhiji proposed that the nature produces enough for our wants for day-to-day needs and if only everybody took enough for himself and nothing more, there would be no pauperism in this world.

We do not have any right to anything until millions of the people are clothed and fed better. So, we have to adjust our wants

and even undergo voluntary starvation to feed the underfed millions. Man, due to his thirst for accumulation, has made a hell of this planet. This has an effect

Gandhiji was a staunch critic of unchecked industrialisation and modern civilisation which dehumanised the individual and put premium on body comforts to acquire all luxuries of life that money can buy and fail. This is due to man's insatiable greed for earthy material.

on increasing ecological imbalance, environmental degradation, vanishing flora and fauna, unhampered population explosion and deteriorating human values, all are the outcome of the greed of modern homo-sapiens.

Moreover, according to Gandhiji to accumulate more than requirement is a sort of theft.

Man is overpowering nature. This alienates man from nature. Gandhiji without consciously attempting at a systematic theory explained the phenomenon of exploitation of

natural resources through alienation. He was of the opinion that the more man overpowered nature, the more he will be alienated from nature. Gandhiji

advised that man must adjust himself to nature and not the other way round.

Thoughts of other great thinkers: German Professor William Roscher says: "Every advance in culture made by man finds expression in an increase in number and in keenness of his rational wants."

Professor J. K. Vfehta, a distinguished economist, has suggested a process of ailing wants. So, wants can be killed by wants only.

Professor E. F. Schumacher gives the world a timely warning of the three crises engulfing it. The crisis of resources; the crisis of ecology; and, a very deep human crisis of alienation and disorientation. He says that this crisis occurs because everybody strives hard to have more and more. He has further added: "An attitude of life which seeks fulfillment in the single-minded pursuit of wealth. In short, materialism does not fit into this world, because it contains within itself no longer a principle, while the environment in which it is

placed is strictly limited. Already, the environment is trying to tell us that certain stresses are becoming excessive. As some problems are being solved then new problems arise".

As Professor Barry Commener emphasises, the new problems are not the consequences of incidental failure but of technological success. In this way, the findings of Professor Schumacher and a host of other technologists and ecologists were choked emphatically by Gandhi nearly fifty years ago.

"Gandhiji, regarded the ideal of creating an unlimited number of wants and satisfying them to be a delusion and a snare". According to him, "unlimited lust for physical needs, degenerates into "physical and intellectual voluptuousness". He detested desire and called them as "animal appetites." Once he said, "If modern civilisation stands for all this, and I have understood it to do so, I call it satanic."

Gandhiji regarded that western materialism has a limit. Material enjoyment and accomplishment cannot and do not give us sublime peace and pleasure. There comes a moment when a man gets perturbed or enchanted with the aggrandisement and consumption-culture. There comes the need of moral enlightenment which gives solace to the tormented soul. It was Gandhiji who proved to be prophetic and path-finder.

In the western world today we find an inclination

towards religiosity, Adhyatama and meditation. People from all corners of the world throng to India to get calmness, tranquillity and mental peace. It shows that materialism and consumerism have their limitations.

Scholars and thinkers in industrially-advanced countries, have realised that consumptions should be severely regulated.

Materialism should not be the common philosophy but the common enemy. Many Western thinkers, like Gandhiji, are advocating restraint of consumption.

Gandhiji disapproves expansive conspicuous public consumption. Consumption should be need determined. Gandhian society will be a "need satisfying society." He used to

say that if our wants are restrained, the basic needs of the commonest people would be guaranteed.

He observed: "According to me the economic Constitution of India,

and for that matter that of the world, should be such that no one under it should suffer from want of food and clothing. This ideal can be universally realised only if the means of production of elementary necessities of life remain in the control of the masses.

Gandhiji made efforts to educate the consumer as well. He

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laid emphasis that the consumer also owes responsibility towards society. While buying articles of consumption, the consumer should take into account several considerations: where the articles come from; what conditions do the workers work and live; what proportion of final price do they get as wages; how is the rest of money distributed; how is the article produced; how does the industry fit into the natural economy and what relation does it have with other countries.

In an interesting article entitled, "When Pursuit of Surplus Ends" published in the Indian International Centre Quarterly, Professor Hans W. Singer, a renowned economist, shows how Lord Keynes had developed ideas on want satisfaction which, according to him, were similar to the well-known postulate of want limitation developed by Mahatma Gandhi. Speculating on the future after 100 years, Keynes visualised the possibility of satisfying all reasonable or

essential wants and thereafter of enjoying leisure and facilities for cultivating the arts and other aspects of life.

This viewpoint is reiterated in the preface to Lord Keynes's book, 'Essays in Persuasion.' According to him, the day is not far off when the routine problem of making a living which takes most of our time, will take a back seat where it belongs and that the arena of the heart and head will be occupied, or reoccupied, by our real problems—the problem of life and of human relations, of creation and behaviour, and relation.

Gandhian view is that the purpose of society is to satisfy basic needs and that there are more important goals than the limitless accumulation of capital and economy. As Gandhiji wrote: "I do not believe that multiplication of wants and machinery contrived to supply them is taking the world a single step nearer its own".

The continuation of economic growth, according to Keynes, would usher in a stage

when all reasonable material wants would be satisfied. In other words, the point of saturation is reached automatically. Hence, there was no need for deliberate want limitation.

Gandhiji, on the other hand, felt that this saturation point would not be reached automatically even at higher levels of income. He, therefore, made a plea for "deliberate want limitation".

Given a rising income, Keynes would be right if the number or nature of commodities remain more or less the same. Rising income and consumption would then lead to decreasing marginal utility of the given set of commodities. This process may continue until a stage is reached when the want for a given set of commodities might get completely saturated.

It is, however, known that economic growth implies an increase not only in the output of existing commodities but also in the production of new commodities. The producers in advanced countries are busy with

developing new products or new models of the existing products and creating demand for them through intensive advertisement. Product development in the case of consumer durables has become an instrument for the survival of firms. Take the case of the United States, for example, where every family has got all material goods like cars, telephones, refrigerators, etc. The producers, however, go on making modifications on the existing models. The consumers are then persuaded through advertisements to discard the old models and buy the new ones.



Thus wants keep on multiplying. The question of saturation does not arise in a world where materialism has become the opium of people's mind.

Thus we see that Gandhiji's ideas about consumption were prophetic. He knew that problem was within man, not outside him. To quote Gandhiji, "The world will live in peace only when the individuals make up their minds to do so." A way of life that depletes available resources will generate problems for the coming generations. It is to get the secured future and the maximum welfare of the maximum people, the need of the hour is to check our 'cravings'.

Today, we are facing the crisis of survival. Gandhian path and philosophy have answers to all the worries and anxieties of the modern world.

Professor Schumacher summarises the philosophy of Gandhiji as follows:

"Towards smallness rather than gigantism; towards simplification rather than growing complexity; towards

capital saving rather than labour saving; and towards non-violence, in a rather generalised sense."

The continuing multiplication of want associated with the spread of materialistic philosophy of life has brought the world to the brink of a major disaster, as in the ecological crisis. Natural resources are being depleted at a faster rate.

An economy based on the foundation of endless wants would not last long. It is in this context, that Gandhian doctrine of want limitation (which should be better understood as want regulation or moderation) becomes extremely significant for the survival of mankind.

In conclusion, Gandhian solution for this ailing world appears to be relevant. The problem of consumerism is now well felt with globally. It may invade future generation. Gandhiji always suggested that man should change from inside out to solve the problem of environmental degradation. Such

type of change is possible only when the individual becomes spiritual that is believing in God.

Thus one finds that Gandhiji's idea about the consumption was prophetic and practical. He knew that problem was within the man. To quote Gandhiji: "The world will live in peace only when individual composing it make up their mind to do so."

It is necessary to get secured future and maximum welfare of maximum people and the need of the hour is to check the lust and cravings. For this purpose, we shall have to follow a non-violent way of life to economic activities. This concept is to be widened while dealing with living nature which has limited sources of the earth. There is a need of unending commitment to ensure that man will survive without falling to a state of worthless existence.

Today, we are facing problems of survival. Gandhian path and philosophy have answers to all the worriers and anxieties of the modern world.

The philosophy of Gandhiji has been beautifully summarised by Professor Schumacher as: "Towards smallness rather than gigantism; towards simplification rather than growing complexities; towards capital saving rather than labour savings; and towards non violence in a rather generalised sense."

The continuing multiplicity of want associated with the spread of materialistic philosophy of life has brought the world to the brink of a materialistic disaster.

This is reflected in the ecological crisis, the ramification of which becoming clearer. Natural resources are being depleted at the faster rate. An economy based on the foundation of endless wants would, therefore, not last long. It is in this context that Gandian doctrine of want limitation (which should be better understood as want regulation or moderation) becomes extremely significant for the survival of mankind.

Pantheism to Polytheism: One to the Many

Sheenu Srinivasan

For the Hindus the goal of life is moksha or liberation from the wheel of rebirth. Ancient Hindu sages have sought to define the path towards moksha through centuries. The most relevant question in this context was posed by the Yaksha (a woodland demigod) to the Pandava prince Yudhistira in a compelling episode in Mahabharata.

The prince had been exiled to spend twelve years in a forest with his four brothers and his wife. They were required to spend the thirteenth year incognito. If they were discovered during the thirteenth year, they were to repeat the 13 years of exile again.

The Yaksha Prashna episode occurs near the end of the twelfth year. So the stakes were high

when, after an exhausting endeavor, Yudhistira sent one brother after another to fetch some water from a nearby lake, but none of them came back. When Yudhistira himself approached the lake, he found his brothers lying dead at the edge. After much grief and wonder, he decided to perform the last rites as is the custom and went to the edge to collect water only to be warned by a voice from above that he will also die if he doesn't respond to certain questions before.

The story goes on. However, the question that is relevant in the context here is:

कः पंथाः

"What is the path?"

** Drawn from a discourse given by the author to the members of the South Congregational Church in Middletown on April 25, 2010.*

तर्को अप्रतिष्ठः श्रुतवो विभिन्नाः
नैकोऽर्चिष्यस्य मतं प्रमाणं
धर्मस्य तत्त्वं निहितं गुहायां
महाजनो येन गतः स पन्थाः

What great men have followed – THAT is the path. Because arguments are futile, the Vedas are complex and different, no single saint has the whole truth and the truth is mysteriously hidden.

This prescription is simple, practical and straightforward and result of several centuries of attempts by Hindu sages to seek answers to one of the most vexing questions pertaining to individual liberation.

Long before this interaction between Yudhistira and the Yaksha, Hindu ancestors, we are told, busied themselves in addressing the fundamental problems of life. Who are we? Why are we here? Why do we die? Is there a purpose to life? Who controls our life? Questions for which humanity is still seeking answers.

Why do we need to bother about such questions in this the 21st century? We need to bother because the answers to such fundamental questions and related view points may be different in different faiths. Understanding those differences, if any, has now become imperative. It doesn't take a genius today to appreciate the need to understand not only one's own faith but those of others, even at a basic level. If peaceful co-existence is a desirable goal for everyone, then we need to figure out what makes the other person tick in the context of faith.

The world is indeed smaller now than ever and everyone seems to understand the phrase global village, as any doubters quickly learned, in 2008, how when someone on Wall Street sneezed, a bank in Iceland fell!

We are connected all right, but has it brought us any closer? The answer sadly is a "No". This should have been evident long ago as observed by The Hindu, as far back as thirty years ago that "While the world is shrinking,

the distance between the hearts is widening. We have been witnessing a steady decline in ethical values and are seized by inexplicable insecurity. The only way to get rid of the gloom and fear psychosis is to depend on the grace of the divine. The role of religion seems paramount."

The grace of the divine and role of religion appeared until recently as hopeful signs for narrowing the distance between our hearts. Then 9/11 happened. It appears that only the grace of the divine remains a basis for hope, but religion continues to play a role, not as a ray of hope but as a challenge. It seems that we need to understand other faiths even as we strengthen our own.

While Hindu ancestors contemplated fundamental questions about life on earth, we are told that their penance resulted in certain truths revealed to them and these are referred to as Shruti. They comprise the most sacred scriptures of the Hindus: the Vedas.

The most fundamental truth

emerging out of the penance on the banks of the Indus is described by Sir Monier Monier-Williams (1819-1899) as "a creed based on an original, simple, pantheistic doctrine,... This meant that the earliest thought about a belief system identified that God equals the universe. A supreme spirit. It excluded nothing.

By definition, it included all living and non-living, ugly and beautiful, noble and evil, gentle and harsh, sophisticated and crude, darkness and light... Everything.

This being, this supreme spirit, is identified as Brahman, a universal spirit that is referred to as "It" and not as a He or a She; this is the basis for the famous saying: तत्त्वमसि (tat-tvamasi) i.e. Thou art That, meaning "You are verily Brahman". Brahman is the one who reveals Himself in the minds of the sages and seers as the creator.

Brahman was understood to be the only thing real in the universe. All else is therefore

unreal, false or illusory and untrue. Brahman sounds like an abstract entity, but is entirely real and in every sense the Supreme Soul, Supreme Being, Creator, the One and Only Reality.

This pantheistic doctrine led to the firm declaration:

एकमेव अद्वितीयं

(*ekameva advitiyam*) i.e. 'There is but one without a second' referring to Brahman. The root word for Brahman is *br:* (*brh*) meaning 'to grow' to indicate infinite growth and expansion of the Being, from visible living or non-living objects at the lowest level to the highest forms including humans, demigods and gods.

Brahman has no form. The word is not to be confused with god Brahma or the caste of Brahmin. Brahman is everywhere, the pure and formless one, limitless and all-pervading; the Almighty and All-merciful. Think of this concept as each of us representing a ray of light from that great source of light. Hindus believe that we are Brahman; अहं ब्रह्मास्मि (*aham*

brahmasmi) i.e. "I am the Spirit" makes that assertion.

However, that belief comes with a very important caveat which ends up being the most basic identifier of our life as humans. And that caveat is that when we are born as humans, we inherit what I refer to as Brahman plus. The plus is known as *Maya* (illusion) that comes with the package. The illusion lets us forget our true nature that we are truly Brahman and therefore our identification is not with the Supreme Being but something incredibly less significant and reduced to a mere "I" identifying with the physical body and mind.

This illusion is like impurities that may creep in while developing a pure metal. These impurities need to be removed to enjoy the beauty of the pure metal. Or think of this illusion as a coating on this brilliant diamond that is the Brahman within us. Think of this as the cocoon a caterpillar builds using its own saliva and imprisons itself. This saliva and the resulting cocoon are the results

of our actions and therefore need to be controlled.

Hindu philosophy proclaims that we can remove this coating, this illusion and recognise our true self. Swami Vivekananda stated this eloquently in his speech to the Parliament of Religions in Chicago on September 11, 1893:

"Here I stand and if I shut my eyes, and try to conceive my existence, "I", "I", "I", what is the idea before me? The idea of a body? Am I, then, nothing but a combination of material substances? The Vedas declare, "No". "I am a spirit living in a body. I am not the body. The body will die, but I shall not die. Here am I in this body; it will fall, but I shall go on living".

The revelations, as noted by Yudhistira, are complex and cannot be easily put into practice. Thus the preference to simpler approaches.

The probable reason for a simpler approach may be hidden in the fact that the alternatives are very many, complex,

interconnected and thoroughly mangled.

The fig tree metaphor proposed by Sir Monier Monier Williams (ibid) fits perfectly to explain the complexity. "It is a creed based on an original, simple, pantheistic doctrine, but branching out into an endless variety of polytheistic superstitions. Like the sacred fig-tree of India, which from a single stem sends out numerous branches destined to send roots to the ground and become trees themselves, till the parent stock is lost in a dense forest of its own offshoots, so has this pantheistic creed rooted itself firmly in the Hindu mind, and spread its ramifications so luxuriantly that the simplicity of its root-dogma is lost in an exuberant outgrowth of monstrous mythology".

True. But that is the price to pay when individual preferences towards a goal are respected! And the "root-dogma" is not quite lost because how else can we explain the simple prayer offered during worship by the

Hindus irrespective of what god or goddess is the object of worship?

त्वमेव माता च पिता त्वमेव
त्वमेव बंधुश्च सखा त्वमेव
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देव देव

*You alone are our mother
and father*

*You alone are our sibling
and friend*

*You alone are our
knowledge and prosperity*

*You alone are everything to
us*

My Lord, my Lord

It is clear that the concept of Brahman is abstract, subtle and sophisticated. If we were to rely on the Vedas to develop an understanding of this concept, we find that the Vedas are extensive, poetic and complex. Their study requires direction and guidance from a knowledgeable guru in order to understand and assimilate the inherent messages and connect the dots as it were.

The Rg. Veda, for example, consists of 10 mandalas (books)

and 1028 hymns, each hymn comprising several verses. This is sophisticated poetry by any measure even as it addresses some down-to-earth topics. For example, in Book 10, Hymn 85, verse 7 is a beautiful description of the bride Surya, the daughter of the sun god Surya.

चितिरा उपबर्हणं चक्षुश अभ्यंजनं
धौर्मूमिः कोशआसीद् यद्यात सूर्या पति

*cintira upabarhanam
caksura abhyamijanam
dyaurbhumi: kosaasid
yadyata surya patim*

*Thought was the pillow of
her couch; sight was the
unguent for her eyes
Her treasure was earth and
heaven when Surya went
unto her Lord.*

—Ralph Griffith, 1896

And the hymn of creation (Rg. Veda, mandala 10, hymn 129) which has some parallels in the corresponding story in the book of Genesis: "At that time there was neither non-existence nor existence; neither the worlds nor the sky, nor anything that is beyond. What covered

everything, and where, and for whose enjoyment ? Was there water, unfathomable, and deep ? Death was not there, nor immortality; no knowing of night or day.

That One Thing breathed without air, by its own strength; apart from it, nothing existed. Darkness there was, wrapped in yet more darkness; undistinguished, all this was one water; the incipient lay covered by void. That one thing became creative by the power of its own contemplation. There came upon it, at first, desire which was the prime seed of the mind, and men of vision, searching in their heart with their intellect, found the link to the existent in the nonexistent...

There were begetters; there were mighty forces, free action here and energy up yonder... The gods are later than this creative activity; who knows, then, from where this came into being? Where this creation came from, whether one supported it or not. He who was supervising it from the highest heaven. He indeed

knows; or He knows not!"

The subtleties and complexities are evident! But without a competent teacher it is hard to make any connection between these thoughts and Brahman.

A critical review of Hinduism practiced over centuries reveals the remarkable breadth as well as depth in its approaches. No less an authority than Sir Monier Monier-Williams (ibid.) attests to this fact when he states: "... And it may with truth be asserted that no description of Hinduism can be exhaustive which does not touch on almost every religious and philosophical idea that the world has ever known. Starting from the Veda, Hinduism has ended in embracing something from all religions, and in presenting phases suited to all minds. It is all-tolerant, all-compliant, all-comprehensive, all-absorbing."

We may add the following Hindu wish and prayer that sums up this feature of Hinduism:

आ नो भद्राः कृतवो यन्तु विश्वतः
meaning: Let noble thoughts come to us from every direction,

which undoubtedly proclaims enormous breadth.

Monier-Williams continues: "It has its spiritual and material aspect, its esoteric and exoteric, its subjective and objective, its rational and irrational, its pure and impure. It may be compared to a huge polygon, or irregular multilateral figure. It has one side for the practical, another for the severely moral, another for the devotional and imaginative, another for the sensuous and sensual, and another for the philosophical and speculative.

Those who rest in ceremonial observances find it all-sufficient; those who deny the efficacy of works, and make faith the one requisite, need not wander from its pale; those who are addicted to sensual objects may have their tastes gratified; those who delight in meditating the nature of God and man, the relation of matter and spirit, the mystery of separate existence, and the origin of evil, may find here their love of speculation". And that is extraordinary breadth and depth. But that also makes the

philosophy difficult to grasp.

From that most fundamental doctrine of The One, the ancients observed, with a sense of awe and reverence, life sustaining natural forces such as the sun, the wind, rain, fire, and so on. They could have stayed with that sophisticated, abstract concept of the universe, the supreme spirit. But they did not. They needed more than philosophy in grasping the life sustaining elements.

So the ancients worshipped these natural forces. They bathed in the rivers. Lifting a handful of water and looking at the sun, they offered it to him. They built a fire and made offerings to the fire. They worshipped trees, animals, planets and even hand made tools used in enterprises.

Then they thought of giving a form to some of these forces; a human form, a handsome form, a strong form that they would long to see and worship. If it looked like a mere human, then they could add another pair of hands to denote a superhuman form.

This may well have been what led to conceptualisation and

worship of idols; many different forms of them depending on one's choice. But make no mistake about it. When a Hindu stands before a deity and offers worship, the core belief that that worship is to The One is in the background of the mind. An often quoted part of a verse in the Rg. Veda एकं सत् विप्राः बहुधा वदन्ति proclaims that "Truth is One but the wise express it many ways."

The August 31, 2009 issue of *Newsweek* proclaimed that "We are all Hindus now". The billion plus Hindus around the world may not have thought that but probably nod in agreement. Hinduism, the mother of all religions, has a unique perspective on life and has as its adherents a broad spectrum of people who span from the extremely orthodox immersed in elaborate ritual worship of the almighty to those that openly declare that they do not believe in God.

The late Swami Satchidananda of Woodstock fame used to say about the latter group: "That is what they believe

in !" They were not excluded. Chapter 6, verse 72 of the Mahopanishad declares with no ambiguity

अयं बंधुस्यं नेति गणना लघुचेतसां
उदारचरितानां तु वसुधैव कुटुंबकं

This is my relative and that is a stranger is what small minded persons think, but for the magnanimous the whole world is a family.

That the whole world is a family with each member of that family a Brahman is a Hindu belief that connects the individual with the vast world. Quoting Swami Vivekananda again,

"So then the Hindu believes that he is a spirit; him the sword cannot pierce – him the fire cannot burn – him the water cannot dampen – him the air cannot dry. In its very essence it is free, unbounded, holy, pure, and perfect."

Therefore when I see people in an audience, I notice they do not all look alike of course, but they are indeed alike when I identify them with their "free, unbounded, holy, pure, and perfect" souls.

The Meaning and Measure of Development-II

Models of Development

P. N. Murthy*

Miller proposed that every living system at any hierarchical level has 19 critical subsystems. This set of subsystems can be the formal model of the selected natural system of a society. The modelling relation is the process that allows this differentiation. The matter, energy, and information exchange process are and the inference mechanisms at any given point of time.

There seems to be no explicit law governing the operation of these mechanisms. However, if the formal system shows any changes in the configuration of the subsystems over time, then these can, perhaps be converted into a temporal process law and can be used as a measure of development. Thus this formal system does not seem to provide

an efficient measure of development since it does not have a good inferential mechanism like the Law of Requisite Variety.

A Four Dimensional Model:

In the last few decades life of man seems to be influenced very heavily by Science, Technology, Economy and Society of the region or group. Mathematically, this can imply that man is living in a four dimensional space defined by (Science x Technology x Economy x Society). Society can imply culture, history, life style, political set up etc. The entire thing is artificial and the space is created and manipulated by man through differentiated sets of individuals and socials

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institutions. These sets can be distinguished by different types of enumerations like caste, creed, religion, community, ideology, geography, language and institutions like family. In modelling terms this space can be called as a formal system corresponding to a natural system of society.

Here again, the process law of the formal system is not clear. However, one can choose a normative development index and trace the movement of the four dimensional system through its own transformations from one configuration to the other. This movement can be related to developed, i.e., an unfolding of itself.

The rate of unfolding, the associated configurations and stimulus for unfolding come from the people set and its derived sets. The mapping between the people set and the system configuration space can be written as Science> Scientists, Technology> Technologists, Economy> Economists, Industrialists, Agriculturists, etc. and society>

people with culture and civilisations.

A development concept and its measure, thus, have to be a combination of several parameters related to all four dimensions. Depending upon the dominating dimension(s) the index can have several combinatorial possibilities. With gradations over the levels of attainment along the dimensions, the number of combinations can be infinite.

Considering dominance, long range changes will generally be dominated by social / cultural dimension which is of a philosophical or mystic nature and hence guided by historical process and purposes of mankind. Generally the minimum period, in such cases, seems to be 50 to 60 years or even centuries.

The medium term is dominated by scientific and technological dimensions. This is guided by technologists, scientists and economists with social regulating and controlling agencies trying to play a synthesizing, harmonizing,

aesthetic role. The indicator may be something like Quality of Life (QLI). The associated period of perspective may be between 10 to 15 years. The near term, say above three to five years is guided by economic dimension.

Again, in this model the inferential mechanism is not clearly visible. There are empirical formulations like long waves with near fifty year periods which relate to all the four dimensions. Decoding this on to natural systems (i.e.) might reveal that science, technology and economy have not touched most of the people and they are held almost like hostages by culture dimension.

The benefits, of these changes will then be concentrated around those cognizant of the three dimensions like scientists, technologists, industrialists and large investors. The rest will remain as they were. The development index becomes a lopsided one. The idea of GNP per capita is related to purely the economic dimension.

It is possible that a formal model is based on one dominant

dimension. These are Utopias. The Marxian Utopia is based upon the dominant dimension of economy. All interferences are related to labour, surplus value and distribution of the outcomes. In essence this is similar to Capitalist Utopias. The decoding of the results of the inference process yields essentially economic persons in the natural system. To that extent both are lopsided. Hence the collapse of both.

Three Level Index: The reference above points to the need for a short term development index and a close examination of what is discussed in the earlier sections seems to point to a three level development index. (i) Goal achievement index (short term); (ii) Objective achievement index (medium term); and (iii) Mission achievement index (long term).

When the three are harmonised through a perspective and integrated with the development process development will be smooth. The mission exercises an invisible control though every

moment of the process over the years. Where this is not so, as in the developing countries, the mission objectives like equity and viability have to be stressed explicitly at the individual and group levels. Where mere survival is becoming a problem, the temptation is to make 'Survival' as the short term goal and long term mission. On the contrary, the governing and leading elite would like to stress at least the medium term objective. Thus a wide chasm develops between the governing and the large part of the governed.

One of the problems is the difficulty in identifying the mission and corresponding measure. The twin reasons for this are: (i) the complexity of society reflected in the existence of infinite number of natural and formal systems; (ii) The development index is a function of process law of the formal system and the chosen modelling relation.

One or both of these are not known explicitly in most cases. The most complex formal model seems to be the management

Cybernetic model which yields equity and viability as the twin component development index. A second kind is heuristic QLI proposed by several people and derivable from the four dimensional formed model.

A Possible Measure: We might attempt a developmental measure reflecting the above considerations of the four dimensional world. The social dimension is the subtlest of all. In fact it can be the dominant dimension in the long run. However, it will be appropriate if the development measure reflects all the four large dimensions.

Since a development measure concerns an individual as well as the whole society, we might start with the 'concerns' of an individual in his normal living. The Indian philosophical and cultural structures throw some interesting light on this. It says that an individual has four important concerns in his life – Dharma, Artha, Kama and Mokhsa called purusharthas. Freely and not literally translated, to reflect the spirit of

these concerns, they will mean:

Dharma-Social and moral code that binds society together

Artha -Material concerns like money and other physical needs

Kama -Emotive needs like art, music, culture, ambitions, affections, sex etc.

Moksha -Liberation from limits of established truth and exceeding it into a mystic level

Elaborating these can be:

(a) **Dharma** -(i) Social laws and ethics for control and regulation of group behaviour.

(ii) Code of ethics controlling and regulating individual behaviour in harmony with social good.

(b) **Artha** -(i) Individual material needs like money, food, clothing, shelter etc.

(ii) Social wealth to supply community needs. These can be identified with GNP, PCI, QLI productivity, technology, level of self steering ability.

(c) **Kama** - Emotive life, culture, art, literature, sex, institutions like family.

(d) **Moksha**-Liberation

from the limits of discovered truth and catering to mystic needs, i.e. level of scientific inquiry, fundamental science, philosophical debate, rituals, practices to commune with the mystic, etc. One can group these qualitative indicators into:

(a) Social resilience, which is the ability to tolerate social shocks;

(b) Quality of the governance reflecting control and regulating apparatus;

(c) Productivity to reflect productive forces in society;

(d) Self-steering ability to reflect the ability to provide direction of evolution;

(e) Money matter reflected by Per Capita Income, Gross National Product;

(f) Quality of life reflecting the community provision for infrastructural facilities; and to make life easy.

(g) Philosophical debate reflecting media, academic bodies, research institutions.

The last two have a relationship between them. (ii),

(iii) and (iv) also have a relationship through the laws of requisite hierarchy and Law of requisite Variety. However, they have dominant individual presence in the life of an individual and a society.

Many developing countries with traditional and long history exhibiting high level of social resilience and so are able to endure the hardships of slow growth. High social resilience can also tolerate bad performance in other indicators. It has an inherent tendency to reduce high level of philosophical debate. It can degenerate into fundamental rigidity or anarchic liberalism. Fundamentalist rigidity will stifle every thing in the community life except its own belief system. Anarchic liberalism will make a society highly experimental.

Too much of philosophical debate may mean too little action or a hippy culture, or an exploitative culture or a highly enlightened self interest culture. It may even oscillate between all these. The cultural, religious and

civilisation institutions developed over the ages will determine the stance. A broad based cultural, philosophical and civilisational system like the Hindu system can remain soberly experimental with continuity. So are the latest societal organisations of USA. However, in the former, society can stay in each period of experiment for a long time. In the mean time other parameters like PCI, GNP, Quality of life, quality of governance can suffer. In conclusion the idea of development and its meaning and measure have been examined through a modelling processing. It has been shown that, theoretically, there can be infinite development measures. Single parameter indices are valid only under limited circumstances. Mostly the index is an integrated are like QLI. In general viability and equity seem to be valid index set for a number of cases and levels.

(Concluded)

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Humans Need GOD, Not This or That God

S. Sripall*

The world looks with wonder and awe at the fund of knowledge displayed by several great minds. We have witnessed revolutionary changes in several economic doctrines and political theories which have brought into this world completely changing the colour and texture of the family and social fabric of the society upsetting traditional norms and compelling successive generations to cope with change. Change appears permanent. But the two basic needs that should be fulfilled in toto in respect of every individual at all times at any cost are:

(i) Adequate, nutritive, tasty food, when an individual is hungry. Even today about 40% of world's population do not

have even one meal a day;

(ii) At least 30 minutes every day out of the 1440 minutes for self-introspection to assess him as a human being, i.e:

a. Whether he has helped another living being in this world that day;

b. Whether he has caused happiness to another human being by his thoughts, words and deeds; and,

c. Whether he has refrained from causing any harm whatsoever to any living being by thought, word and deed.

(iii) Despite efforts to enjoy pleasure and earn wealth, position, title, popularity, power in this mundane world, would still make people respect him as

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a person who leads an "undishonoured" life.

The self-introspection may be called or named by any word like meditation, prayer, contemplation, spiritual exercise, etc. to satisfy the religions that one admires or follows.

Food and self assessment every day are very essential prerequisites for every individual in this world to make the world an eminently fit place for human beings to live and in a gradual process shedding the animal qualities one by one and acquiring Godly qualities one after another.

Is it possible? Hundreds of teachers left no stone unturned to achieve this. History tells us that there has not been a great success.

Food and self assessment every day are very essential prerequisites for every individual in this world to make the world an eminently fit place for human beings to live and in a gradual process shedding the animal qualities one by one and acquiring Godly qualities one after another.

A child was once drawing with great concentration. The mother asked what she was drawing. She gave a bewitching smile and replied that she was drawing the portrait of GOD. The mother was surprised. There are several individuals in this world who claim to have seen God, claim to have obtained divine revelation, claim to be the sole representative of the Almighty, and are worshipped, adored and enthroned by multitudes of educated, uneducated, old and young men and women across several countries.

But if God is ONE and if all of them have seen that ONE GOD, then the portrait of God should also be identical everywhere. But there is a difference.

That was the reason for the mother's fear. She did not want another portrait, and another religion to follow and worship that portrait and another series of religious conflicts causing loss of life and property.

There is a stock answer. Electricity is one energy. But you see it as lamps, fans, air-conditioners, heaters, refrigerators, radios, television etc. What does this mean? It means that God is an invisible energy people worship; that invisible energy is in different forms and the form is determined by their imagination. Imagination is dependent on culture, civilisation and history an individual has gone through over years.

Electricity is universal. God too is universal. But to explain this there is no need for a laborious religious treatise and its mind boggling logic. There are three permanent entities in this world.

World, Living Things, Non-Living Things. These three things indulge in various

movements. They are stationary at times. The movements are due to external stimuli in some cases and in other cases movements are immanent. All living things and non-living things whether moving or stationary are accommodated in space.

Commenting on the relations between world, living things and non-living things and their interaction, lakhs of pages have been written by sages, saints, rishis, philosophers, those philosophised on the philosophies of others, believers in the existence of God and non-believers in the existence of God, and so on.

All these pages show their commendable efforts and insight. But still we wonder whether these narrations see things as they are or see things as they imagine them to be.

You cut and bisect a non-living thing and go on till the end when you cannot bisect it any further. Physics calls it an atom. Atom is invisible and universal. You divide and sub-divide any living being and continue till the

end. Biology tells you that you ultimately land in gene. Gene is invisible and universal.

Atom is energy. Gene is conscious energy. Einstein has established that matter and energy are inter convertible. This takes us to only two entities. Energy and conscious energy.

Then comes the vexatious question whether world is created or uncreated and beginning-less and endless. If it is created, then there should be some force that created the creator. Such arguments would go on endlessly.

Man's frailty wants a God creator or a boss. He can commit any folly to pander to his senses and later pray to His mercy and get pardon. Philosophically speaking, a sound theory would be to believe that the world is uncreated and its existence is beginning-less and endless. Every soul should suffer for whatever sin it has committed. Punishment will get moderated if it realises its mistakes and starts leading a life of sacrifice and zero desires with the

guidance of righteous masters. Desire is the denominator in this life equation and as a denominator goes on reducing the value of the numerator, i.e., happiness would go on increasing.

A good student travels along the path of formal education. His obligation is to acquire good knowledge. He gets aids from his teacher, books, laboratories etc. Passing examinations, getting degrees, recognition, titles, etc. are incidental. His ultimate aim is acquisition of knowledge.

Similar is the experience of a good and righteous soul. Its ultimate aim is to liberate itself from the stranglehold of the chain of births and deaths. But it travels along the path of innumerable births and deaths. In this process, it gains the help of enlightened and righteous masters, illuminating books, revealing life experiences. The pains, pleasures, successes and failures it experiences along the path are only incidental. Its ultimate aim is to obtain permanent and total bliss – i.e.,

liberation from the chain of births and deaths. It means that the multitude of bodies that the soul gets birth after birth are nothing but battlefields between righteousness and sin, Dharma and Adharma. If the soul has to reach its ultimate aim of liberation, i.e. no rebirth - then in every birth, Dharma should triumph. The prerequisite for such a triumph is purity of thought, word and deed.

People often question whether there is birth after death. It can be explained by a simple example. There are participants in a 100-metres race. The starting point is the same for all participants.

Life is also a race. If there is only one race, then the starting point should be the same for all the participants. The starting point for human life is a maternity hospital. When you visit a maternity hospital you will find that there are infants crying for attention.

It means that the starting point of all babies is not the same in life. Why? Because there are

some old accounts to be settled. These old accounts relate to one's good or bad thoughts, words, and deeds perpetrated in previous births.

All these thoughts crowd the mind of the mother of the child painting God. The child begs her to go and see the portrait she has just completed.

She is startled and stunned to look at the portrait. The portrait is nothing but a beautiful painting of a flame of light which goes on rising on waves. She congratulates the child.

Again, her thoughts flash across the pages of several scholastic scriptures of various religions. She can easily figure out any word for God in any religion, be it Jehovah, Allah, Siva, Vishnu, Ahmi, Azuramazdah, Jyothi, Siddha. Every word means the same thing "Light", which is the source for inner illumination. Developing inner illumination is the goal of spiritual exercise.

She shouts at the top of her voice: "The Child is the father of man".

Krishnajoo Razdan A Great Saint Poet

Ravinder Ravi

In the 19th century, Kashmir produced some great poets whose rich and prolific poetry created quite an impact on the people. Although Kashmiri poetry in this century was highly Persianised and imitated to the style of Persian classics, the credit goes to Bhakti poets who liberated Kashmiri language from the dominance of Persian diction in a way that it withered away gradually. The 19th century also saw profusion in various

genres and forms of Kashmiri poetry. Devotional Kashmiri poetry too got a fillip.

Sahib Koul's devotional poetry had already carved a niche for itself. It was not till Paramanand appeared on the scene that it got finally established as a trend. Paramanand was not just a pioneer in writing devotional songs in Kashmiri, but surpassed all his predecessors in both profundity of thought and poetic merits. It was during this period that many poetic works on the theme of Shiva-Parvati marriage were written.

Prakash Ram Kurigami, Paramanand and Krishnajoo Razdan, all composed works titled 'Shivalagna', but Krishnajoo Razdan's 'Shivalagna' published by the



Pt. Krishnajoo Razdan

Asiatic Society of Bengal, excels all other works on the theme.

Krishnajoo Razdan was born in Vanpoh in 1850, some say 1851, and went to his heavenly abode in 1925- in 1926 according to some. A famous writer of Lila (devotional) poetry, Pandit Razdan was a Sanskrit scholar also. Being a prolific writer, he soon attained a distinct place among the writers of his age. Writing about Krishnajoo Razdan, Master Zinda Koul says: "He is very good in technique and excels even Paramanand in clearness of language, in description of nature, in local colour and perhaps in musicality of verse also."

Krishnajoo's language is simple and sweet. Rich in musical quality, his lyrics display

great metrical variety. His diction is lucid, and he does not shy away from making use of Sanskrit words wherever required. His works, the *Shiva Parinay*, *Lila* lyrics and *Harihar Kalyan* reflect his true poetic genius and passion. Being well acquainted with Sanskrit, Pandit

Razdan enjoyed great respect among the writers of metrical romances of his times.

Shiva Lagna immortalised him as a saint-poet because of its beautiful lyricism and profundity of thought. His skill as a narrator and his weaving stretches of mystic symbolism into his highly musical verses makes him

stand apart from other poets of his age.

The advent of the 20th century saw Krishnajoo Razdan emerge

Shiva Lagna
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as one of the greatest writers of devotional poetry. But he did not keep himself confined to devotional themes alone; he tried his hand at writing on other subjects and themes too.

Some critics have said that Krishnajoo Razdan was the first devotional poet to highlight the spirit of patriotism in the beginning of 20th century. This created a basis for poets like Azad and Mehjoor for strengthening the trend of patriotic poetry in Kashmiri.

In his poems, Razdan highlighted the plight of craftsmen and other professional workers like the potter, the jester, the blacksmith, the wrestler, the cook, the gardener etc. He regarded this world as a "Bhand Jashan" or a folk-play. Krishnajoo Razdan was indeed intensely devoted to Shiva-Shiva who is Jnana, the self-luminous light of lights.

Shiva is the creator, infinite consciousness, eternal, omnipresent. Shiva is the Ultimate Reality and the Absolute, without a beginning or



Shiva Lagna

an end. Shiva is destroyer also – destroyer of Asuras, the evil-doers. He swallows poison to save the universe. The rich devotional songs in praise of Shiva written by Razdan are a great treasure of immense value for Kashmiri literature.

In one of his poems he says:-
*My childhood passed
 asking only for you,
 O Shiva.*

*Have mercy on me
 Liberate me from the yoke
 of materialistic life.*

He further says:-

*You are my only hope, take
 pity on me*

*I am your disciple,
 get me out of this difficult
 situation, O Lord Shiva.*

While praying to Lord Shiva, Krishnajoo asks for strength from "the hermit whose body is besmeared with ashes". He surrenders himself at his lotus-feet. In another hymn in praise of Shiva, Krishnajoo says:



*The hermit whose neck is
adorned by snakes
And from whose matted
locks emerges the Ganga,
Is none other than
'Shambhoo', my great Lord.*

God creates the world by his mere will. Maya produces illusion. Karma or action pays only if it is *Nishkama* or unattached to any desire. Renunciation means to get rid of *Maya* that keeps us in shackles. Fear of God is a deterrent to evil deeds. God is aware of all our actions, whether good or bad. We cannot hide our misdeeds from him when he already knows about them.

In this manner Krishnajoo advocates detachment from those

earthly and mundane desires which hamper one's union with Shiva.

Krishnajoo does not believe in *sannyasa* in the prevalent sense of the word, or in renouncing the world. For him renouncement meant giving up *kama*, *krodha*, *lobha*, *moha* and *ahankara*. He questions the very basis of renunciation and *sannyasa* in the following lines.

*Why should we renounce
the world?*

*We will devote ourselves
wholly to the love of
Krishna.*

*For us that is austerity and
yogic practice.*

Razdan remained continuously engaged in penance and spiritual practices throughout his life. He writes:-

*"I follow you Shiva,
searching you on the
Harmukha*

*My Lord, bestow upon me
your grace
by granting me your
Darshana."*

Like Lalla, Krishnajoo wants to take his Lord in his lap and sing

a lullaby to Him. He wants to love Him from the bottom of his heart.

Whether it is Ganesha, Shiva, Rama or Krishna, all of them represent the ultimate reality, a union which is to be achieved by the spiritual aspirant.

Krishnajoo had attained eternal peace by turning his mind away from worldly pleasures and adoring the divine in his heart. This gave him freedom from want, worries, anxieties and fear. He believed sincerely in the oneness of the universe and in the brotherhood of mankind. "Let us all unite", he exhorts, "and go in for introspection. Let us stand united and strive for peace". Again like Lalla, he seems to believe that, it is "we who existed in the past and we who shall exist in the future".

While the great saint-poet has become a household name in Kashmir, he is not totally unknown in other parts of the country. Sir George Grierson got

He believed sincerely in the oneness of the universe and in the brotherhood of mankind.

his 'Shiva Lagna' published by the Asiatic Society of Bengal. Well-known Kashmiri scholar, Professor S. K. Toshakhani also published some of his songs.

*Let me merge in thee forever
Om Namah Shivaya!*

Exquisite Verbal Painting

Prof. Kanhaya Lal Moza calls Razdan's devotional poetry as exquisite verbal painting, as he refers to the numerous passages in 'Shiva Parinay'. Instead of hurrying through such narrative segments, we observe him

luxuriating in deliberate verbal strokes for conjuring up some captivating aspects of the nineteenth century Kashmiri Hindu life.

Actuated by infinite patience and wonderful artistic discipline, the immortal bard's creative effort illustrates his consummate artistic detachment and high objectivity.

In this respect, he stands uniquely apart from all other devotional poets in Kashmiri

literature. Krishnajoo Razdan as a verbal painter is a topic of vast critical scope. Here I consider only two pieces from the immortal bard's *Shiv Parinay* for illustrating this scintillating feature of his great poetry.

In '*Daya Gon Gyav Pyath Tumbakhnare*', Pt. Krishnajoo Razdan celebrates the *maanzi raath* of Girija; the divine consort of Lord Shiva.

The poet wonderfully conjures up the atmosphere of a contemporary Kashmiri Hindu household on such a festive occasion. The guests in the magnificent hall designed and erected by King Himel (Himalaya) for the matrimonial celebrations are crowded around the cauldron containing henna and they are singing the praises of the Lord to the tune of *tumbakhaar*.

The assembled guests have been singing throughout the night to the great appreciation of the Lord who is himself both Shiva and Keshava. They have been enjoying nectar trickling down from the heavens. They have sung away the night and the

sun has made his presence felt. The shower of bliss sent by *Siriya Div* has made flowers bloom in floral tufts.

The poet here beautifully portrays a Kashmiri *maanzi raath* gradually yielding place to twilight dawn.

The cauldron containing henna is meticulously garnished with gold. All the assembled guests have applied henna to their hands and feet singing the praises of Ishaan to the melody of the percussion instrument. There are jubilations and celebrations everywhere and goddess Divath has brought good fortune in abundance.

The night of *maanz* has come after jostling away numerous nights in succession. Jyotirup Shiva renders bringing of Laayi Boi and Ganga Vyas imperative and every object around gets covered by Shiva's sacred ashes. On this festive occasion, goddess Barkat has come laden with an inexhaustible treasure of bounty. Goddess *Siddeth* entering the portals sits at the window. She listens to the

praises of the Lord sung to the beats of the *tumbakhnaaer*.

The bride Parvati, whom Pt. Krishnajoo Razdan calls Vaak Devi, the goddess of the primeval sound, is embellished by goddess Sharada for the matrimonial occasion. Goddess Siddha Laxmi binds her long hair into charming plaits.

In '*Daya Gon Gyav peth Tumbakhnaare*,' Pooshi Nool (golden oriole) symbolises human consciousness and *Vana Haaer* (starling) is the body. Razdan obviously desires that human consciousness should subordinate the body to singing perpetually the praises of the Lord.

This ideal was preached long ago by the great Greek philosopher Socrates. In recent India, Saint Razdan and Mahatma Gandhi strove assiduously for the realisation of this ideal.

In *Daya Gon Gyav Peth Tumbakhnaare*, Pt. Krishnajoo Razdan catalogues Divath, Ganga Vyas, Laayi Boi, Barkat and Siddeth, the typical characters from Kashmiri Hindu

pantheon, alongside the pan-Hindu beneficent goddesses like Vakh Devi and Sidda Laxmi.

In *Samivoo Lukav Sona Shin Vaalay*, Pt. KrishnaJoo attempts a painting of Kashmiri landscape under a chaste immaculate sheet of snowy alabaster. The poet wonderfully captures the stir and commotion which a heavy snowfall inevitably ushers into the heavenly vale.

As Lord Ishaan, accompanied by horrible creatures constituting his marriage procession is asked by Girija's relations to produce ornaments for bedecking the bride, he brings down from heavens filigree flakes of gold.

At this point of narration Razdan Sahib luxuriates in the verbal painting of Kashmir landscape laced with thickly falling filigree flakes of snow.

Kashmiri Hindu populace crowds wooden roofs covered with birch-bark sheets and thick layers of clay for pushing down massive loads of scintillating pearls and golden snow.

They find it difficult to garner the mushy wealth in

baskets and other containers; they fear the towering of their paths above the roofof turrets; they propose repairs of barns and garner for storing the precious wealth; the streets and alleys become bleak as shopkeepers rush away to their homes after downing shutters of their shops.

Indra informs the supplicating relations of Parvati that their cries are bound to be futile unless Lord Shiva himself sweeps the glossy firmament off the pearly rich pregnant clouds.

At the conclusion of the poetic artifact saint-poet Razdan reaffirms his conviction that Shiva is realisable only through an unguarded plunge into the *mysterium tremendum* constantly dogging human existence.

The eulogizing frenzy persistently generated by the Lalleshwari is a manifestation of

the same atavistic critical predilection. It is due to the same reason that numerous scholars have miserably failed to appreciate the beauty of the poetic artifacts where saint-poet Razdan, adopting the Shiva Mahapurana as the scaffolding, luxuriates in the painting of Kashmir landscape and Kashmiri Hindu life.

In medieval times poetry was a handmaiden of philosophy. We observe a persistent recurrence of this phenomenon down the centuries.

Pt. Krishnajoo Razdan deserves being highly credited for his mature artistic efforts to disentangle poetry from philosophy. Most of his poetic compositions transparently objectify his deep conviction that the principal concern of literature should be to portray and not to preach.

SWEET THOUGHT

Sri Krishna Sweets

PRODUCERS OF PURE GHEE SWEETS

**HE WHO STRIVES NEVER
PERISHES**

-Mahatma Gandhi

Do You Know What's Wrong with Scientific Power?

B. M. Hegde

Court proceedings in New York in 2009 showed that ghostwriters paid by a pharmaceutical company played a major role in producing 26 scientific papers backing the use of hormone replacement therapy in women. The hidden agenda of the drug companies is coming to light by the day.

"The articles, published in medical journals between 1998 and 2005, emphasised the benefits and de-emphasised the risks of taking hormones to protect against maladies like ageing skin, heart disease and dementia."

That paper benefited the company which paid a medical communications firm to draft the papers. Sales of its two hormone drugs soared to nearly \$2 billion

in 2001.

However, this opinion of the faked paper fell apart in 2002 when a huge Federal study on hormone therapy was stopped after researchers found that "menopausal women who took certain hormones had an increased risk of invasive breast cancer, heart disease and stroke. A later study found that hormones increased the risk of dementia in older patients."

Those earlier articles extolling the virtues of hormones had appeared in 18 medical journals, including *The American Journal of Obstetrics and Gynecology* and *The International Journal of Cardiology*.

The documents on ghostwriting were uncovered by

lawyers suing the company in 2009 on behalf of nearly 8400 damage suits against the company in the USA alone.

This was done by Plos Medicine, a medical journal from the Public Library of Science. The pharmaceutical company spokesman

is reported to have told inquisitive press reporters that "the articles were scientifically accurate and that pharmaceutical companies routinely hired medical writing companies to assist authors in drafting manuscripts."

The court, however, was shown documents to say that the said drug company "contracted with a medical communications company to outline articles, draft them and then solicit top physicians to sign their names, even though many of the doctors contributed little or no writing. The documents suggest the practice went well beyond the

case of hormone therapy, involving numerous drugs from other pharmaceutical companies as well."

"The filter is missing when the reader does not know that the germ of an article came from the manufacturer," said James

Szaller, a lawyer in Cleveland who had spent four years going through the ghostwriting documents on behalf of hormone therapy plaintiffs.

Doctors have long debated the merits and risks of hormone therapy to treat the

symptoms of menopause.

I was the one who wrote 20 years ago that "science should learn from Nature. If Nature wanted the woman to be perpetually young, it would not have stopped menstruation at a particular age. Our trying to manipulate nature, a false notion started by Sir Francis Bacon, will be dangerous for the human race."

Doctors have long debated the merits and risks of hormone therapy to treat the symptoms of menopause.

This was ridiculed those days. I was the butt end of jokes in medical circles and one "great" Indian scientist is supposed to have said that "Dr. BM Hegde is only a quack." Although studies have shown that hormones have benefits like reducing the incidence of hip fractures, they have also shown that the drugs can increase the risk of various cancers.

In 1997, for example, Design Write, a medical communications company in Princeton, N.J., proposed to the same drug company mentioned above a

two-year plan that would include the preparation of about 30 articles for publication in medical journals. The development of an article on the treatment of menopausal hot flashes and night sweats illustrates Design Write's methodology.

"Sometime in 2003, a Design Write employee wrote a 14-page

outline of the article; the author was listed as "TBD" — to be decided. In July 2003, Design Write sent the outline to Dr. Gloria Bachmann, a professor of obstetrics and gynecology at the Robert Wood Johnson Medical School in New Brunswick, N.J." wrote New York Times in 2009.

The New York Times also

Now documents are available to show that even medical textbooks are ghost written and the "so called" authors are bought over for large sums of money!

wrote that "in September 2003, Design Write e-mailed Dr. Bachmann the first draft of the article. She also pronounced that "excellent" and added, "I only had one correction which I highlighted

in red." The article, a nearly verbatim copy of the Design Write draft, appeared in 2005 in *The Journal of Reproductive Medicine*, with Dr. Bachmann listed as the primary author.

It described hormone drugs as the gold standard for treating hot flashes and was less enthusiastic about other therapies."

Design Write, is said to have charged the pharmaceutical firm \$25,000 to generate the article according the New York Times.

"As medical journals learn more about ghostwriting through documents released in lawsuits and in Congress, some editors have started asking authors harder questions.

A few leading journals, like *The Journal of the American Medical Association*, have instituted authorship forms that require contributors to detail

their role in an article and to disclose conflicts of interest."

However, that has not stopped ghost-writing. Now documents are available to show that even medical textbooks are ghost-written and the "so called" authors are bought over for large sums of money!

The cat is out of the bag. Don't we need a new science of medicine for India and NOT copy cat the USA where the scene is anything but authentic? God only has to save mankind from the greedy sharks.

Bhavan's Journal

FESTIVAL SPECIAL ON EPICS

The Diwali festival special of Bhavan's Journal, dated October 31 will focus on the theme of epics and their place in the history of humanity. The issue will look at the world's best known and less known epics from *Ramayana* and *Mahabharata* and Homer's *Iliad* to the Spanish *Arancana*, the German *Beowulf*, the Italian *Divine Comedy* and the English *Paradise Lost*. As usual, it will contain contributions by renowned thinkers and writers, a volume to savour and cherish.

— Editor, Bhavan's Journal

N. Raghunathan: Civilian As a Man of Action

V. Sivaramakrishnan

N. Raghunathan, who demitted office as the Chief Secretary of the Government of Maharashtra on the last day of September, 1994, passed away in Mumbai on July 3, 2010. He was 74.

N. R. was an exceptional IAS Officer. He served the country ably and conscientiously, keeping public interest above all other considerations. In this, he faithfully followed the advice of A. N. Jha, ICS, whom he acknowledged as his mentor. He was a well-wisher of the Bhavan, which published his memoirs in 1999.

There were several and

significant turns-almost 20-in N.R.'s career of 35 years (1959-1994) which brought out his talent for leadership and capacity for hard work. He had a flair for statistics and financial analysis, though basically a student of history and archaeology, whatever his assignments –



governance of a district, cotton purchases and sales, agricultural development, defence production, small-scale industries, civil supplies, overall budgeting and planning—he mastered

all the relevant facts and figures and took quick decisions.

He rose into his full stature in crisis-management when a

disastrous earthquake struck the Latur and Osmanabad districts on September 30, 1993, leaving 9774 dead, 15,565 injured, 30,000 houses destroyed.

This happened when he held office as Chief Secretary (1993-94) in the last year of his service before retirement. His long experience as a civilian, his cordial relationship with politicians (particularly Sharad Pawar), his camaraderie with colleagues and staff and friendship with defence and police chiefs, industrialists and businessmen helped him tackle the problems of relief and rehabilitation, immediate, short-term and long-term. He used his gentle art of persuasion in negotiating a substantial loan from the World Bank.

N. R. was an unabashed Anglophile; though separated from his family, he enjoyed every moment of his study at Cambridge for nine months during 1973/74 as part of his official career. His devotion to the English language did not lessen his ardour for learning and

loving Indian languages. He was good in Tamil, Hindi, Sanskrit, and excelled in Marathi, the language he had to learn as an IAS officer of the Maharashtra cadre. He spoke, and dictated his official notes, in Marathi. His proficiency in Marathi evoked admiration all round and made it easy for him to establish contacts on terms of intimacy with Chief Ministers from Y. B. Chavan to Sharad Pawar.

N. R. was not ostentatiously religious, but was essentially so. During the last few years, he had been working on a commentary of the 'Gadyattraya' – Sri Ramanuja's prose works on Saranagatigadya, Srirangagadya and Vaikunthagadya. He had left few books related to the subject unread and was after scholars to explain to him recondite points.

A bibliophile, he went hunting for books in shops and in the possession of individuals, wherever they were. He had a personal collection of books which was the envy of his friends. But in the matter of lending, he went by the Biblical

injunction. He was a connoisseur of art and had a good collection of art objects. He loved music and registered his regular attendance at the December music festival of Chennai.

N. R. recognised merit wherever he found it – in his friends, colleagues, subordinates and superiors. He has said that he could relax from the pressures of office because of wise delegation of work to competent subordinates. He believed in personal discussion and committee work.

He let himself easily accessible unlike the stiff-necked ones of the tribe of bureaucrats. If occasion arose, he could paddle his own canoe; in 1994, while in Washington, he prepared all by himself a report for the World Bank for the relief and rehabilitation of the victims of the Latur earthquake.

N. R. was happily inspired

when he decided to write a book on his official career with reference to the posts held, at the Centre and in the State of Maharashtra, the nature of his duties, and the way he discharged them. He took up the work immediately after his retirement in September, 1994 and brought out the book under the banner of the Bhavan, in October 1999. This book of about 470 pages, titled *Memories, Men and Matters*, was methodical and meticulous, factual with supportive statistics.

Actually, what he did was to recall, with his gift of a good memory, the men with whom he had interacted and the important events in which he was involved, directly or indirectly, during his official career. He drew upon the storehouse of his memory all about the men and matters, which were indeed his 'memories'; he kept no personal diary or notes.

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A score or more civilians of the ICS fraternity had written about themselves before N.R. The 1998 Diwali Number of the 'Bhavan's Journal' carried a special feature titled 'Memoirs of Civil Servant'. The feature contained extracts from the memoirs of 10 civil servants; S. K. Chettur ('Steel-frame and I', 1962); Dharma Vira ('Memoirs of A Civil Servant', 1962); R. P. Noronha ('Tale Told By An Idiot', 1976); K. P. S. Menon ('Many Worlds Revisited', 1965); N. B. Bonarjee ('Under Two Masters', 1970); Purnendu Kumar Banerjee ('Peking Memoirs', 1990-PKB belonged to the IFS); B. K. Nehru ('Nice Guys Finish Second', 1997); T. N. Kaul ('Reminiscences-Discreet and Indiscreet', 1982); B. Sivaraman ('Bitter Sweet - Governance of India in Transition', 1991); Y. D. Gundevia ('Outside the Archives', 1970).

More books by IAS officers have come out after N.R.'s, by Dr. P. C. Alexander, P. R. Krishnamurti, G. V.

Ramakrishna, etc. There are three excellent compilations. K. L. Panjabi's 'The Civil Servant in India' 1956; Raj K. Nigam's 'Memoirs of Old Mandarins of India', 1985; and M. G. Balasubramaniam's 'The Indian Administrative Service - Experiences and Perceptions', 2006).

N. R.'s three M's differs from the works of his predecessors both in style and content. It is not anecdotal, episodic or hortatory. It doesn't say how we should maintain our foreign relations or tackle problems of poverty or unemployment, and where we failed in matters of policy, and in its implementation.

N. R. gives a human touch by giving pen-portraits of the persons he worked with. These are fitted in the chronological account of his career. He has a good word for all of them, indeed even for those who acted against his interests. It may be said of him that he had only friends and no enemies—an "ajatashatru".

His style of writing is simple, direct, factual, idiomatic and the narrative gripping.

In regard to the events – the Emergency of 1975-77, the implementation of the Cotton Monopoly Procurement Scheme, the Mumbai Serial Bombings of 1993, the Enron Contract, the Latur earthquake, oilseeds import etc – the narrative is factual with an academic touch.

Few have written with such detachment and candour as N. R. has done about the situation before, during and after the Emergency. One quote:

There was an air of 'business' in Government offices..... Corruption was less visible, but the wags quipped that it cost double to get things done as the risks had increased. The rail and air services were more punctual than before. But all these did not mitigate the rigours of the Emergency or what it unleashed.

Arguably, these are actions expected in normal times from a Government meaning business, jealous of its duties, conscious of its role under the Constitution

and its responsibilities to the general public." Students of economics will benefit by reading his analysis of the agricultural economy which is subject to the vagaries of the monsoon.

The most authentic account of the Latur earthquake comes from him as he provided the leadership to the executives in carrying out relief and rehabilitation measures. He gives credit to the political leadership of Sharad Pawar. Many of N.R.'s friends wondered why Government did not think of him for advice and guidance when Tsunami struck the east coast of India in 2004.

N. R. has left a large circle of mourners besides his wife. Shyamala, daughter Daya and son Ashwin. Shyamala, daughter of the late Justice N. Rajagopala Ayyangar of the Supreme Court, was Indumati-like, companion and counsellor, and the children are settled in the U. S.

N. R. has crafted a memorial for himself, his book. He needs no marble to perpetuate his memory.

Swadhyaya Valmiki Ramayana

(Uttarakanda, Canto 34)



चतुर्ध्वपि समुद्रेषु सन्ध्यामन्वास्य वानरः ।
रावणोद्वहनश्रान्तः किष्किन्धोपवनेऽपतत् ॥३१॥

*Chaturshvapi samudreshu sandhyaamanvaasya vaanarah
Raavanodvahanashraantah kishkindhopavane'patat*

After performing his *sandhya* ritual on the coasts of all the four oceans, the monkey, Vali, fatigued by carrying Ravana with him, landed at a garden near the city of Kishkindha.

रावणं तु मुमोचाथ स्वकक्षात् कपिसत्तमः ।

कुतस्त्वमिति चोवाच प्रहसन्नोवणं प्रति ॥ ३२ ॥

*raavanam tu mumochaatha svakakshaat kapisattamah
kutastvamiti chlovaacha prahasannaavaanam prati*

Vali, the foremost among monkeys, thereafter, released Ravana from his arm-pit, and smilingly asked him: 'From where are you coming?'

विस्मयं तु महद्गत्वा श्रमलोलनिरीक्षणः ।

राक्षसेशो हरीशं तमिदं वचनमब्रवीत् ॥ ३३ ॥

*vismayam tu mahadgatvaa shramalolanireekshanah
raakshasesho hareesham tamidam vachanamabraveet*

Ravana, the lord of demons, whose eyes were rolling due to fatigue, was highly astonished. He then replied to Vali, the king of the monkeys:-

वानरेन्द्र महेन्द्राभ राक्षसेन्द्रोऽस्मि रावणः ।

युद्धेप्युरिह संप्राप्तः स चाद्यासादितस्त्वया ॥ ३४ ॥

*vanarendra mahendraabha raakshasendro'smi raavanah
yuddhepsuriha samp्राप्तah sa chaadyaasaaditastvayaa*

I am Ravana, the ruler of the demons, O king of monkeys, having power equal to Indra! I have come here as I desired a fight with you, and today you captured me.

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Cuffe Parade, Mumbai 400 005.



Swadhyaya Valmiki Ramayana

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BHAVAN'S JOURNAL

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देवोऽखिलो धर्ममूलम् । देवो नित्यमधीयताम् । देवाः दयं नः शरणं प्रपन्नाः । देवा ये नः परं धनम् ।



Advaitha Vidyacharya Maharaja Saheb
SRI GOVINDA DEEKSHITHA
PUNYA SMARANA SAMITHI (REGD.)

"Sri Govinda Deekshita Ghatika Sthanam"

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An Appeal For the Preservation of Vedas and Sastras *for posterity under ancient traditional Gurukula System.*

The Raja Veda Kavya Patasala, Kumbakonam was established in the year 1542 AD for the spread of Vedas and Shastras on the Southern Banks of the Sacred River Cauvery by the illustrious statesman - administrator **SAINT ADVAITHA VIDYACHARYA MAHARAJA SAHEB BHAGAWAN SRI GOVINDA DEEKSHITHAR** who was the Chief Minister to the three successive Naik Rulers of Tanjore. This is only Patasala in Tamilnadu is functioning without interruption for the past 467 years, where all the three Vedas viz., RIG, YAJUS (Sukla & Krishna) and SAMA are taught with a time tested ancient syllabus under one roof to young students who are admitted at the tender age between 8-10 years. At present 210 students undergo training for a period ranging from six to ten years and they are given free boarding, lodging, clothing, transport, etc. 20 Adhyapakas impart knowledge to them.

After successful completion of their respective Vedic courses, they are given encouragement for taking higher studies on Vedas and Shastras by highly qualified Adhyapakas of our patasala.

The New Patasala Buliding (13,500Sq.ft) named as "SRI GOVINDA DIKSHITAR GHATIKA STHANAM" was dedicated on 21.6.2004 by HH Sri Jayendra Saraswathi Swamigal of Kanchi Kamakoti Mutt.

To overcome the problem of growing expenses of our Patasala, donations are accepted under the following schemes. Kindly mention your Phone (with STD code/Mobile Number positively in your letter.

Name of the Schemes	Donation (Part expenses)	"Corpus" fund for endowment
Lunch feeding (Samaradhana) to Vedic Vidyarthis (Homely meals)	Rs.700/-	Rs.9,000/-
Special Samaradhana	Rs.2,500/-	Rs.30,000/-
for Rice & Dhal : 75 (kgs)	Rs.1,600/-	Rs.20,000/-
for education : Vedas (Siksha & Rakshana) per student	Rs.12,000/- P.A	Rs.1,50,000/-

Donations by A/c payee crossed D.D / Cheque may please be drawn in favour of A.V.M.S.G.D.P.S. Samithi, payable at Kumbakonam. (Please Correspond to the President & Treasurer to the above address)

Nishkama Karma and its Relevance Today

Sheojee Singh

Human beings, are endowed with certain unique combination of capacities among the animal kingdom. Not only have they a uniquely thinking and developed brain but also a highly sophisticated mechanism of feelings, which creates many complex inter-relations among the various factors affecting the action / work and its manifested results.

Feeling, thinking and doing are predominantly the deciding factors behind the way one views the outer world and its relation as well as one's role and responsibility in furthering the larger interest of the individual and society.

There are various explanations to justify the types

of actions and approaches of actions throughout the cultural plethora of human society.

But justification apart, there is the factor of commitment to the philosophy of action which makes one to work. If one adheres to the materialistic philosophy of life, one is motivated by the richness, beauty and grandeur of the material universe and the rewards they give one for a comfortable life. If one adheres to the social, philanthropic, and religious philosophies respectively, one works with different levels and kind of motivation depending on association with the particular society, group or religion.

All such approaches have helped mankind enormously in various ways by inspiring

numerous individuals to work tirelessly for the welfare of man and society leading to development and prosperity in human society from time immemorial.

But all these approaches have their own limitations, owing to their own sphere of influence as far as the individual's inner growth is concerned.

These limitations become all the more disturbing because of the complexities arising out of the emphasis these have on a particular aspect of life at a particular time added with the possibility of their misinterpretation by individuals or group of individuals.

Our desires to get some result or the name, fame, recognition, praise, even salvation or to help humanity out of some feeling of association with a particular society, organisation, nation or even to get oneself gainfully/meaningfully occupied in order to escape the boredom of loneliness become the motivating factors behind our actions. Hence, these

approaches to action have their own limited usefulness, but are entirely insufficient to let man continue to grow inwardly.

That is why we normally find people, who work very hard, need appreciation from time to time without which it becomes difficult for them to continue the work with the same level of commitment, sincerity and dedication.

But there is a philosophy of action, which is not limited by these outer considerations, yet it has far reaching importance for the inner growth of man along with the outer or material prosperity.

This philosophy has been practised by many individuals throughout the world in one form or the other and has been particularly popular in India. Its theoretical basis has been beautifully expounded in the Bhagavad Gita as the philosophy of *Nishkama Karma*.

Action and the need for a philosophy of action:

As we have a developed organ system biologically, which

is endowed with the capacity to work/act outwardly, it is imperative that we need to perform one or the other work. The combination of thought and feeling makes our work useful, systematic and satisfying for us as well for the society.

As such, we cannot be without doing any work. The very existence and progress of the manifest world depends on the work of individuals and groups. In the modern way of life, a system has been created in which various players are needed at different stages. But when one works with the motive to get some result, one's motivation is limited by the limits of the result.

And as one sees today all over the world, a mechanical way of life has increasingly set in creating a life devoid of true happiness. In our day-to-day life we find profound material prosperity and comfort, but

inwardly almost every thinking individual feels a void.

Man is in need of manifesting his inherent action-potential in as disinterested as well as joyful manner, which, according to the Bhagavad Gita, is the key to real progress of man on physical, mental, social psychological and, above all, spiritual levels.

This state of affairs calls for a radical reorientation of the basic foundation of our action, which can be provided, in view of the author, by a comprehensive philosophy of action for life as well as livelihood.

Today, we have a good working philosophy of ensuring a comfortable livelihood, but a sound philosophy

of life is missing from our list of priorities.

In ancient Indian philosophies, work was viewed differently at different periods of time. At some point of time, work was done with the motive to fulfill some necessity, at another,

The combination of thought and feeling makes our work useful, systematic and satisfying for us as well for the society.

it was for maintaining the social order and at some other time, it was to maintain righteousness.

There were social classes meant for various kinds of work depending on the temperament of the individual workers, which

later became doubtful in its usefulness owing to deviations from the intended purpose. But in all phases, there have been individuals, who have shown through their life and work a distinctive usefulness of the yogic approach to

work, without any desire for fruit of the action. This has been termed most commonly as the philosophy of *Nishkama-Karma* (*desireless or motiveless action*).

Theory of Desireless-Action/ *Nishkama Karma* (*Karmayoga*) of the Bhagavad Gita:

The great Indian philosophy

of *action* derives its origin from the *Vedas and Upanishads*, which has been logically and beautifully explained in the Bhagavad Gita as the philosophy of *Nishkama Karma* or desireless action.

The Bhagavad Gita advocates a philosophy which encompasses all life and action as an offering at the altar of self-purification leading man to the state of dynamic actions without expectation of or attachment to the result.

To quote Shri Aurobindo (1928), 'The Gita moves on a plane of ideas and experiences higher than those of the modern mind which is at the stage indeed of a struggle to shake off the coils of egoism, but is still mundane in its outlook and

intellectual and moral rather than spiritual in its temperament.'

The Bhagavad Gita advocates a philosophy which encompasses all life and action as an offering at the altar of self-purification, leading man to the state of dynamic actions without expectation of/ or attachment to the result.

This state is the natural outcome of one's firmness/steadfastness in *prajna* (the pure knowledge) resulting from understanding and awareness of one's true nature (*Swabhava*) distinct from the impressions of mind.

The identification of man with the evolving soul/ the spirit in all moments of life makes him aware of his true duty or *Swadharma*, thereby making him dissociate himself inwardly from the distorting attachment to the fruits of action, which is normally a great craving of the ego.

And when this basic cause of distortion of understanding (or to be more specific 'consciousness') is destroyed in the fire of pure knowledge, actions lose their mechanical heaviness and compulsion; and rather gain a new significance as a medium of manifesting one's spiritual *swabhava* leading man to a state of profound meaningfulness of life and bliss in every action as the mechanical frame of reference is replaced by

a spiritual frame of reference.

It is in this spirit that the Bhagavad Gita declares:

Yogah Karmashu Kaushalam, (II.50), i.e. the efficiency in actions (without attachment to fruits thereof) leads to yogic state. Here, it is important to note that it emphasises not on the fruits of action but the way to perform action, and it is the way of yoga. In fact, it is well established in Indian philosophy that action, yoga and spirituality present the threefold continuum of the human evolution.

Right action leads one naturally to the state of yogic equality with peacefulness, and the inevitable next step is spirituality with its three dimensions of power, knowledge and love.

As J. Krishnamurti has also said: 'Action born of inward contact with truth has no motive, for then it is complete in itself', true philosophy of action is based on the inward contact with truth. The true basis of our action, then, is not the expectation of the result, but a far greater

consideration of the welfare of the world (*lokasamgraha*) out of love, which does not in any way minimise the result, rather the optimum result is ensured, but the true difference is there in our attitude of life. One becomes increasingly conscious of one's true *swabhava* and *swadharma* manifesting them in day-to-day life with joyfulness.

Today, man is leading a highly sophisticated and mechanical life in a major part of the world. Work has become a compulsion and impulsive necessity for mankind as it is through work and its favourable result that man gets all material needs fulfilled. But the problem arises when work becomes all important externally without

giving any importance to the way it helps man grow inwardly. In this way, action is devoid of any philosophical foundation and is mostly based on convenience, tradition and some thought for better results.

The true basis of our action, then, is not the expectation of the result, but a far greater consideration of the welfare of the world (*lokasamgraha*) out of love, which does not in any way minimise the result, rather the optimum result is ensured, but the true difference is there in our attitude of life.

The inevitable consequence of such an approach has been the increasing frustration, meaninglessness of life and the absence of joy for the inner and outer growth of the being amongst the so-called most efficient and skilled workers over the years.

The increasing incidences of depression and other psychological disorders leading to frequent attempts of suicide among the developed societies make it amply clear that something is terribly wrong with

our present utilitarian philosophy of action. Every thinking individual is perceiving a void in life more acutely as compared to the earlier generation.

This is essentially because human life needs the elixir of pure love along with fulfillment of material needs, which comes only from a motiveless/desireless action, be it on a large scale or small scale.

And this type of action is possible when one is established in *Nishkama Karma* or the *karma-yoga*.

To quote Swami Vivekananda, "The ideal man is he who, in the midst of the greatest silence and solitude, finds the intensest activity, and in the midst of the intensest activity finds the silence and solitude of the desert.

He has learnt the secret of self-restraint, he has controlled himself. He goes through the streets of a big city with all its traffic, and his mind is as calm as if he were in a cave, where not a sound could reach him; and he is intensely working all the time.

That is the ideal of Karma Yoga, and if one has attained to that one has really learnt the secret of work."

No doubt, this may sound difficult and intimidating, but is not so. In fact, it is the logical development in the scheme of things as these are today.

If we do not pay attention to it now and keep on compromising with *ad hoc* remedies to this fundamental crisis of human development we may well create a more inwardly chaotic society constantly at war with itself on one front or the other.

And the real joy of leading a life of fulfillment on this blue planet may well remain a pipe dream for most of the *homo sapiens*.

Hence we need to think seriously for changing our framework of action from one guided by desire for fruit to the one performed through enlightened self-guidedness emanating from a firm foundation of *Nishkama Karma* or *Karma Yoga*.

Elephant-care in Ancient India

Radha Krishnamurthy

Vedic seers and sages of even later period poets and writers have expressed their love and reverence to the mute animals and birds through their writings and speeches. Next to the milk-yielding cow, elephants hold a unique position in religious, political, cultural and social fields in India.

In ancient and medieval India, the wealth of a king was estimated by the number of elephants he held in his possession.

The sight of an elephant in the morning is considered auspicious as it is believed to usher in good health and prosperity. Taking part in battle riding on elephants and efficiently training them in several strategic movements

have been included among the sixty-four arts which were supposed to be mastered by kings and princes. Elephants were held in high esteem as precious wealth and pride of our country.

Ancient Indians were highly concerned with the welfare of elephants, horses and other animals and many farsighted sages, well-versed in veterinary sciences, with a view of preserving and nourishing animal-life, have written books in Sanskrit, that have everlasting value, dealing with various aspects related to the subject.

'Gajasastra' was one of the prescribed sciences in which kings and princes were expected to be well-versed.

Salihotra, one of the greatest veterinary physician of ancient

India, had specialised in the care of animals and authored several works among which 'Haya Ayurveda' and 'Asvalakshana Sastram' are valuable works on horse-lore. Several treatises on elephant sciences were also written.

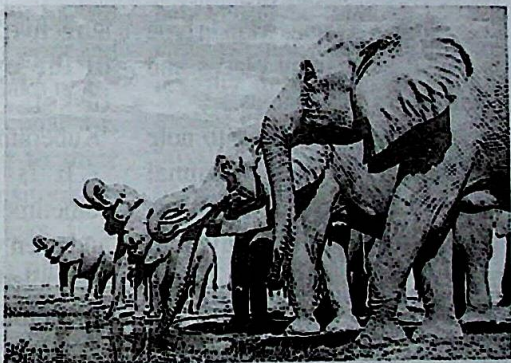
'Gajasastra' including 'Hastyayurveda' written by the great sage Palakapya is supposed to be the oldest text on this subject. It is also believed that sages like Vyasa, Vaisampayana, Gargya, Gautama and others wrote works on elephant sciences.

Brahmanda Purana contains eleven chapters on this subject. 'Brhatsamhita' 'Matangalila'. 'Manasollasa', 'Sivatattva Ratnakara' of the medieval period are also valuable source books supplying ample information on elephantology.

The Puranas and a few other treatises contain interesting episodes related to the origin of elephants

like 'Airavata', 'Diggajas' and the celestial ones. It seems the celestial elephants were wandering as they wished causing distress to many and when cursed by Matanga Muni they fell on the ground and started resorting to thick forest areas on earth. Prachyavana, Chedikarsuaka, Mamsaliyam, Kalingaka, Dasarna, Aparanta, Saurashtra, Panchanadavana and eight more upavanas are mentioned as forest resorts wherein different types of elephants are found.

Different forest resorts of elephants with their geographical locations in our country and the characteristics of elephants living in them are also described



in the shastras. This throws light on the fact that our ancients had thorough knowledge of the physical characteristics of different species and were able to identify elephants from one forest to those from other resorts.

Generally elephants were classified into three categories: Bhadra (fine, auspicious and noble type), Manda (slow and weak), Mrga or Sankirna (mixed). Our ancients were able to distinguish even eighteen types of Sankirna class. Bhadra type of elephants roam about the mountains and are believed to lengthen the life of the rider, remove sins, increase strength, splendour and fame. Manda type is found on marshy places and Sankirna in forest areas.

It is quite interesting to note that ancient experts in animal studies had classified elephants according to their physical measurements like height, length etc., stages of life, gestures and actions, whirls, marks and lines

on the body, sensitivity to external stimulus, their possessing characteristics of deities, their inherent nature and so on. Palakapya 'Gajasastra' and 'Matangalika' have mentioned different names to all the animals belonging to various categories. Usually the length of an elephant was measured from the face to the root of the tail, height from the foot to the top of the back and the girth was measured round the back, sides and belly.

Nine types of elephants are mentioned having characteristics of deities, 'Brahmamsa' (having clear dots,

attractive, red tinge at the corners of the eyes, strong, shining tusks), 'Prajapatyamaska', 'Kuberamsaka' and so on.

It is said that elephants sometimes imitate another's gait and even voice. When it does so, it is called 'Anuka'. If it imitates auspicious animals, it is called 'Shubanuka' and taken as good.

It is said that elephants sometimes imitate another's gait and even voice.



If it imitates bad types, it becomes despicable.

An elephant's life is divided into four stages depending on the physical efficiency. Uttama stage is from the 10th year to 14th year, having maximum value because it is fit to do all types of work; 14th to 30th year is Madhyama, 30th to 70th year is Adhama and Anthya is the final stage when the elephant has no strength for any type of work and should be allowed to take rest.

Classification of elephants is also made according to their varying degrees of sensitivity to stimuli like goods or sticks. Four types are recognised, namely, 'Anvarthavedi' (respond as they should, being neither over nor undersensitive), 'Gambhiravedi'

(having deep sensitivity), 'Uttanavedi' (having shallow sensitivity) and 'Pratyarthavedi' (contrary sensitive). Those that run when held or stop when asked to run are known as 'Pratyarthavedi' or 'Vyala'.

Ancient Indians have also observed that the behaviour and mental conditions of elephants resemble those of gandharvas, yakshas, gods and demons and they are grouped as Gandharvasattvajas, Yakshasattvajas etc. They are supposed to possess mental characteristics of the four traditional classes and accordingly they are classified as Vipraja, Kshatriyaja, Vysyaja and Sudraja. The first two are believed to be Sattvika and the latter two are Rajasika. We find lengthy description of all the mental characteristics and also physical features of all the types of elephants belonging to different classes.

Generally twelve parts (limbs) of the body of elephants are given importance and they are called kshetras, viz., trunk,

face, tusks, head, eyes, ears, neck, body, chest, middle part, scrotum and hips. The Upangas (minor limbs) and Pratyangas (secondary limbs) are also enumerated. A good healthy elephant possessing all the good marks on the twelve kshetras like the Bhadra type lives for twelve 'dasas' (one dasa is equal to ten years). In this manner the life-span of different classes of elephants were ascertained by veterinary experts.

Animals like elephants, horses and cows are worshipped from ancient times. This is due to their usefulness not only to the individual owner but to the entire nation.

To arouse a sense of devotion and kindness to these noble creatures they have been described as abodes of propitious deities. Worshipping elephants and

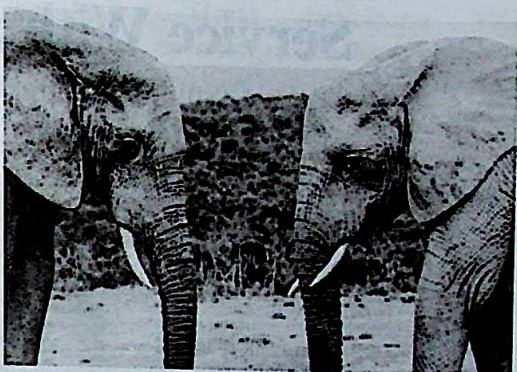
Worshipping elephants and waving *nirajana* were popular customs observed by kings and others on important occasions and before starting for an invasion or procession.

waving *nirajana* were popular customs observed by kings and others on important occasions and before starting for an invasion or procession. It is believed that Brahma resides on the head, Skanda on the forehead, Veerabhadra on the upper part of the head, Bhagyalakshmi in the face, Veeralakshmi on the *mastaka* and so on.

There was also a strong belief that gestures, movements and even the voice of elephants prognosticate good or evil events. Veterinary physicians were able to diagnose different types of ailments of the elephants and could prescribe correct treatment for them. Wandering deep into the forests and on mountains and observing nature, flora and fauna they could gather vast knowledge about the diseases affecting the elephants. Medicines were

prepared out of herbs, grains, ghee, fruits etc., both for internal and external applications.

During the ancient and medieval period elephants have taken leading role not only during the times of invasion



and battles but also in the sports fields. Elephant fights and elephant polo were favourite sports and pastimes of the royal members and even the common man. 'Vahyali' is the Sanskrit term used for 'polo games'. Elephant polo (gajavahyali) was the most favourite sport those days.

Even today in Vaishnava temples like that of Sri Parthasarathi temple in Chennai, during the annual Brahmotsava, on the Gajavahana day, 'Gajavahyali' is played symbolically by taking the Lord's idol seated on elephant mount, forward and backward several times to the beating of musical drums and

bands. It is so thrilling to watch the Lord Himself taking part in 'Gajavahyali'.

Vedic literature, Puranas, epics, later poetic works and inscriptions reveal the great interest and care shown by ancient Indians towards the mute and noble elephants and their capability of observing even the minute and subtle differences between different types, valuing and employing them accordingly. They put great effort to acquire knowledge of animal sciences to save different species of animals, particularly elephants from getting extinct.

May the elephant-faced Lord Ganesha protect all animals.

Service With Joy

Smt. Subhra Chatterjee

"If you are not learning while teaching, you are not teaching".

Teaching demands a lot of self analysis and growth. One has to constantly improve not only one's knowledge and skills but also resolve to be more human and caring towards the students. Frequent feedback from the students can make this task easier. On the one hand, the positive feedback gives the encouragement to do better; on the other hand, the negative one helps to rectify deficiencies to the extent possible.

It certainly reinforces the belief that we could be better teachers by listening to and learning from our students.

With such continuous self-analysis and rectification, teaching can never become a



boring task. It stretches and pulls and rejects and recreates every pore of oneself if only one is open and ready for change. The attitude of a person also plays a vital role here. The construction of the famous South Indian temple, Brihadeshwara Temple was in progress. One day, King Chola decided to go and inspect the work. As he approached, he saw a man cutting stones.

The king asked him: "What are you doing?"

"Sir, I am cutting stones", replied the man.

**Principal, Bhavan's Netaji Subhas Chandra Bose Vidyaniketan, Haldia.*

The king went further. There was another man who was also cutting the stones. The king repeated his question.

The person answered: "I am earning my living."

The king proceeded and came to a third person who was also engaged in the same job. The king asked the same question.

The man answered, "I am building a temple."

All the three men were doing the same job but the difference was in their attitudes. The first man was doing his job mechanically, whereas the second person had a slightly broader vision of supporting his family.

But the third person was much aware of what he was doing. He was building an abode for Lord Shiva and also a place for the people to come and worship.

Great dedication and devotion go into the work when you have such a clear vision. And the result is that the quality of work improves and there is so much of joy in contributing to a greater cause.

For me, "Work is love, made visible." It is my experience that Newton's Law, "To every action

Great dedication and devotion go into the work when you have such a clear vision. And the result is that the quality of work improves and there is so much of joy in contributing to a greater cause.

there is an equal and opposite reaction" holds in our lives too. When you do a little bit of good to others, so much comes back to you — sometimes in equal measures but most of the time a lot more.

On many occasions, I have been overwhelmed with the love and happiness that come my way that I do not stop thanking God so much so that my life has become a prayer.

I honestly feel there will be a lot of joy at our workplace when

there is transparency and visibility. When people can see through you and see you practising what you preach, they start trusting you. When there is trust, there has to be love and happiness.

Most of us are so much caught up with our yesterdays and tomorrows that we do not take care of our todays. Another lesson that

When you do a little bit of good to others, so much comes back to you —sometimes in equal measures but most of the time a lot more.

I have learnt from life is that if you take care of your todays, your tomorrows will be very well

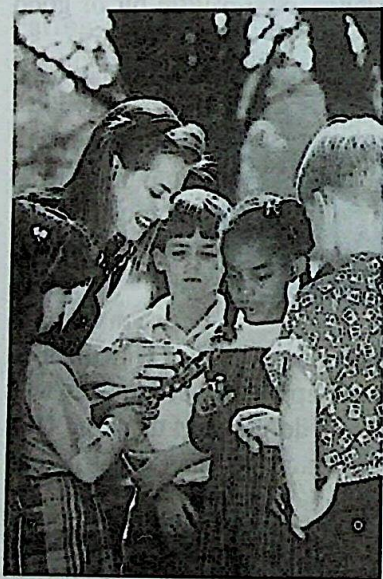
taken care of. But some of us are so bogged up with our jobs that we seldom enjoy our present.

As teachers, we have a great responsibility towards developing the

present of our students. We can make their life happy only when we visualise happiness and contentment in us. It indeed depends upon the teacher, the leader to enable the students to have a joyous and fulfilling time in the school.

The teachers must have a clear vision of their responsibilities, a good understanding of the specific needs of the students and ample love for their service.

Accept your job as a noble commitment to the growth of a happy generation and feel in your heart the "Joy Of Service".





chetana

Underground Living Quarters

A retired miner has dug his own underground home to avoid becoming a 'mortgage slave' in China.

Chen Xinnian, 64, didn't want to spend all of his wages and savings on buying a bigger home.

So he put his professional expertise to good use and tunneled out an apartment underneath his existing home in Zhengzhou, Henan province.



Each day, he dons his miner's helmet and lamp and works for four or five hours in his spare time. So far, his underground

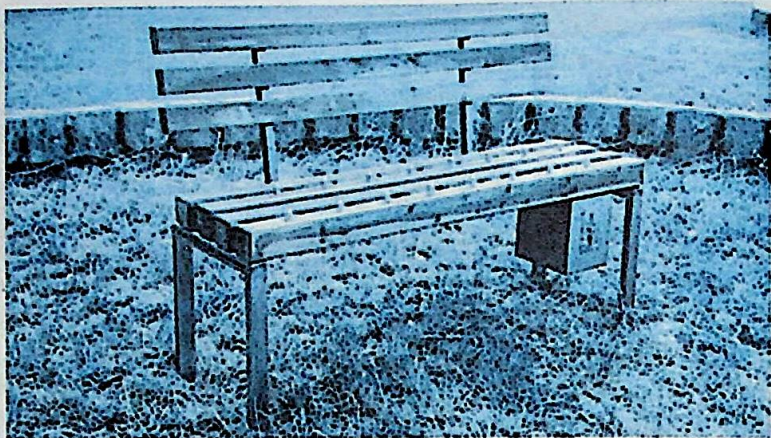
home is a one-bedroom apartment covering an area of 50 square metres.

"I often sing and dance with my wife underground. It's so cool there. My two daughters also fight to sleep underground," said Chen.

The apartment is 20ft underground and can resist a level eight earthquake - and it is so cool that food does not need to be kept in a fridge.

Chen's wife Liu Shula was originally opposed to the project on safety grounds - but changed her mind after he started work without her knowledge.

"I saw how determined he was so I decided to support him and help with the digging. It's now our favourite place during the hot summer months," she said.



Idea to Prevent People from Hogging Park Seats

Park officials in China have found a way to stop people from hogging their benches for too long - by fitting steel spikes on a coin-operated timer. If visitors at the Yantai Park in Shangdong province, eastern China, linger too long without feeding the meter, dozens of sharp spikes shoot through the seat. The spikes are too short to cause any serious harm - but long enough to prevent people from sitting on them comfortably. Park bosses got the idea from an art installation in Germany where sculptor Fabian Brunsing created a similar bench as a protest against the commercialisation of modern life. "He thought he was exaggerating. He didn't foresee that a very practical country like China might actually use them for real," said one critic.

Parks in China suffer from chronic overcrowding at weekends when millions of people try to escape the country's teeming cities.

"We have to make sure the facilities are shared out evenly and this seems like a fair way to stop people grabbing a bench at dawn and staying there all day," said one park official.

OPEN HOUSE-46

Should we follow the West in behaviour, food and thoughts?

India has the greatest culture and tradition which is centuries old. Our forefathers have lived a rich life with this tradition, until the British people started their reign in India. Unfortunately we started aping the British tradition and culture, with the belief that we are progressing in our life which has proved to be wrong.

We are just aping them. India

can still boast of its tradition of being in unison with different people of various cultures. There is no need to follow the West in behaviour, food and thoughts.

Now the British rule has disappeared.

We are very proud of our culture and tradition.

—Rita Narain,
Chennai



OPEN HOUSE-46

The present day generation looks towards the west for inspiration and follows them blindly forgetting our traditions.

Should we follow the West in behaviour, food and thoughts?

Please send your ideas neatly typed or handwritten in about a hundred words to: Open House-46,

Chetana, Bhavan's Journal,

Bharatiya Vidya Bhavan, K. M. Munshi Marg,
Chowpatty, Mumbai – 400 007.

E-mail: bhavan@bhavans.info

All readers are welcome to express their views.

Toilet Seats Become Art Pieces

The Toilet Seat Museum was created by retired master plumber Barney Smith in January 2002.

and this set a precedent for more artistic creations.

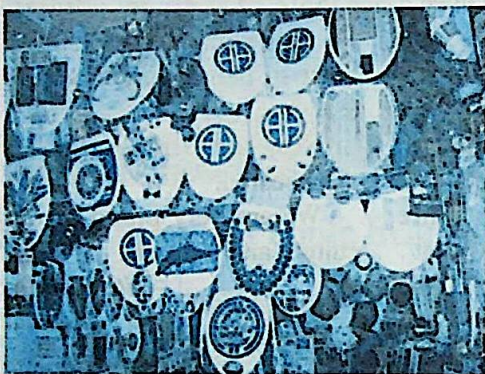
He only works with pressed wood toilet seats that a local company donates to him.

He has meanings for some of the seats and most of them are special. Each seat is n u m b e r e d , photographed, and cataloged. Etched into the back of each seat is a numerical code,

documentation about the materials used for decoration, the work's particular inspiration, and information about who donated the seat materials.

Late John Kostopoulus was known as the

California King of the Toilet Seat Arts.



Barney Smith, a plumber has been turning toilet seats into works of art for the last thirty years. He is 81 years old and has converted about a thousand toilet seats into works of art. Long ago when he wanted a place to mount a set of small deer's antlers, the toilet seat was just about the right size



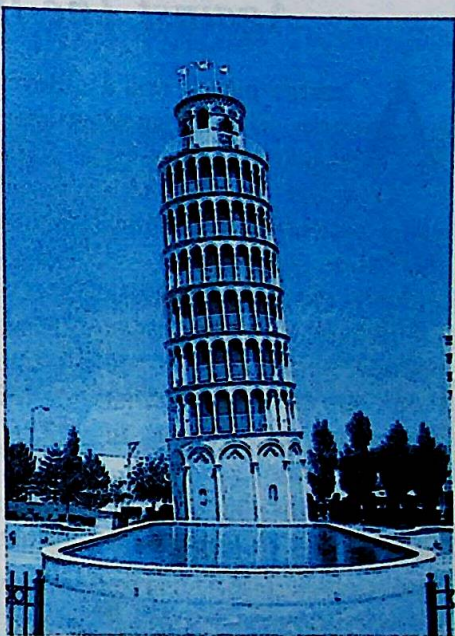
United States Quirks

If you are in USA and want to see the Leaning Tower of Pisa, you need not go to France. You can see it in Illinois, USA. It is a replica of the original and is known as the Leaning Tower of Niles. Also it is half the size of the original.

It is 94 feet in height while the Pisa Leaning Tower is 177 feet. It leans about 7'4" while the original tilts at 15 feet.

It was built in 1934, 600 years after the original and is made of steel, concrete and precast stone.

The plaque at the base declares that it was built in honour of scientist Galileo Galilei.



SWEET THOUGHT

Sri Krishna Sweets

PRODUCERS OF PURE GHEE SWEETS

**GOD'S LAWS ARE ETERNAL
AND UNALTERABLE AND
NOT SEPARABLE FROM
GOD HIMSELF**

-Mahatma Gandhi

Pigeon Wins The Race Against The Internet

A carrier pigeon won a race with a rural broadband connection to see which could send a video between two counties the fastest.

Rory, the pigeon, carried the five minute video loaded onto a computer memory card from Beverley in East Yorkshire to Wrangle in Lincolnshire.

At the same time as Rory took off, a computer in

Beverley started uploading the same video onto the internet.

The pigeon took about 80 minutes to make the journey and landed while the computer was still uploading the video.

Campaigners organised the race to highlight rural broadband problems, reports the BBC.

Michelle Brumfield said: "The issue is so widespread some areas are being called 'notspots' - as in the opposite of hotspots."



Fish with Human Teeth Bites Fisherman

An angler had a shock in the US - when a mystery fish bit him back with distinctly human-looking teeth.

Frank Yarborough was fishing in Lake Wylie, South Carolina, when he hooked the fish which was over 2 kgs and nearly 1foot and 8 inches long.

Assuming it was a catfish, he scooped his hand in the water to pull it out, only to find his fingers clamped between what appeared to be a set of dentures.

Robert Stroud, a freshwater fisheries biologist with the South Carolina Department of Natural Resources, has confirmed that samples from the fish have been sent off to determine the fish's species.

Stroud told WBTV: "This fish is more than likely a common



species of Pacu, *Colossoma macropomum*, originating from the Amazon River basin of South America and is quite common in the aquarium trade."

Pacus, a distant relative of the piranha, is a warm water fish, and not native to Lake Wylie. Biologists believe it was probably raised in an exotic fish tank and released when it got too large for the tank.

The fish is currently in a freezer in Mr. Yarborough's Clover home, but unsurprisingly he has no plans to cook his catch.



Nandana

MAGNETIC HANDS



Ten-year-old Jelena Momcilov of Serbia has been picking up cutlery, coins and even metal furniture by just touching them at her family home in Zeljusa, since she first discovered her powers five years ago. Now experts at

nearby Nis University have urged scientists to investigate, reports CEN. "This is a kind of unknown bio-magnetism. More experts would need to join me and research what this is all about," said department head Pavle Premovic.

HOW NIGHT WAS BORN

Millions of years ago at the very beginning of time, when the world had just been made, there was no night. It was day all the time. No one had ever heard of sunrise or sunset, starlight or moonbeams. There were no night birds, nor night beasts, nor night flowers. There were no lengthening shadows, nor soft night air.



The daughter of the Great Sea Serpent, who dwelt in the depths of the seas, married one of the sons of the great earth race known as Man. She left her home and came to dwell with her husband in the land of daylight. Her eyes grew weary of the bright sunlight and her beauty faded. Her husband watched her with sad eyes, but he did not know what to do to help her.

"Oh, if night would only come," she moaned as she

tossed about wearily on her couch. "Here it is always day, but in my father's kingdom there are many shadows and nights."

"What is night?" he asked her. "Tell me about it and perhaps I can get a little of it for you." "Night," said the girl, "is the name we give to the heavy shadows which darken my father's kingdom in the depths of the seas. If we could have only a little of the darkness of my father's kingdom to rest our eyes part of the time."

Her husband called his two faithful slaves. "Go to the kingdom of the Great Sea

Serpent and ask him to give you some of the darkness of night," he told them.

The slaves set forth for the kingdom of the Great Sea Serpent. After a long dangerous journey they arrived at his home in the depths of the seas and asked him to give them some of the shadows of night to carry back to the earth land. The Great Sea Serpent gave them a big bag full, securely fastened.

The two slaves started out. Soon they heard strange sounds within the bag. It was the sound of the voices of all the night beasts, birds, and insects. The three slaves had never heard sounds like them and they were terribly frightened. They began running and dropped the bag by mistake. Out rushed all the night beasts and all the night birds and

all the night insects and out rushed the great black cloud of night. The slaves were more frightened and escaped to the jungle. The daughter of the Great Sea Serpent was waiting anxiously "Night comes. Night comes at last," she cried, as she saw the clouds of night upon the horizon. Then she closed her eyes and went to sleep there under the royal palm tree.

When she awoke she felt greatly refreshed. She was once more the happy princess .

Then she called all the birds about her and said to them, "O, wonderful, sweet singing birds, henceforth I command you to sing your sweetest songs at this hour to herald the approach of day." The cock was standing by her side. "You," she said to him, "shall be appointed the watchman of the night. Your voice shall mark the watches of the night and shall warn the others that the madrugada comes."

And all the night beasts, birds and insects give a sunset chorus in the jungles at nightfall.



DOG WHO SMOKE'S

A Chinese man has been criticised for training his pet puppy to smoke cigarettes.

Zeng Ziguang, 23, a chef, of Wuchang, Hubei Province, has been teaching Blackie to smoke since buying him six months ago.

"He hated the smell of smoke to begin with. But I trained him to get used to it by blowing smoke at him," said Zeng.

"Gradually Blackie got used to the smell and I started putting the lit cigarette into his mouth. Each time he did that, I would reward him with food."

Zeng said Blackie was a natural mimic and within a month had learnt to smoke.

However, neighbours are appalled that Zeng has encouraged a dog to smoke and say he should be prosecuted.

He now claims the dog is addicted to tobacco and 'smokes' a packet of cigarettes a day.

"He is a terrible pet owner and it is not fair to the dog," one of them said.



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A FAMILY'S FLOOD OF JOY

A newborn foal has become best friends with a family's cats and dogs after being rescued from floods. Shetland foal Joy was found practically entombed in freezing cold mud in the

Her main playmates are two dogs, both taller and twice as heavy as she is, and she also loves snuggling up to cats Miffy and Willy for a snooze.

Ms. Atkins said: "She needs a bottle of mare's milk formula

every 40-45 minutes, then a 30-minute nap then play and prance time, and then we go through it all over again.



recent flooding in Victoria, Australia. Rescuers dug her out and rushed her home where, in front of a roaring fire, she started to show signs of life.

Still less than two weeks old, Joy is now being cared for by Quest Equine Welfare president Rebecca Atkins at her home.

"It will be worth it if she survives because we can call her our greatest ever little miracle."

She is now virtually recovered from her ordeal, though her right eye is ulcerated as a result of her head being left packed in mud and it is unsure whether this will heal.

DO IT YOURSELF

CLAY BEADS

Easy to make decorative beads at home! Just don't pop them into your mouth!



You need:

2 cups flour (maida); $\frac{1}{2}$ cup salt; $\frac{3}{4}$ cup water; 1 tbsp cooking oil; toothpicks; paints; newspaper, paintbrush and thin nylon string.

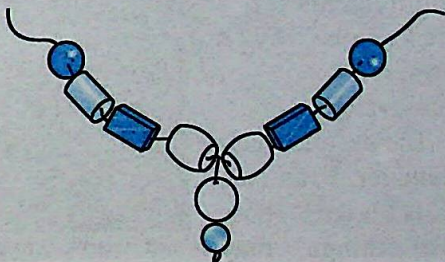
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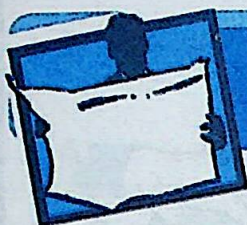
1. Put the salt, water, flour and cooking oil into a bowl and knead well for 5 minutes till smooth.
2. Shape the dough (atta) into beads of different shapes and sizes –



round, square, cylindrical, barrel-shaped.

3. Use a toothpick to poke a large hole through each bead. Put the beads on a newspaper to air dry for a few days.
4. When they are dry, paint them in different colours.
5. String them up to make bracelets, necklaces and anklets!





Bhavan's News

Kendra News

UK Kendra

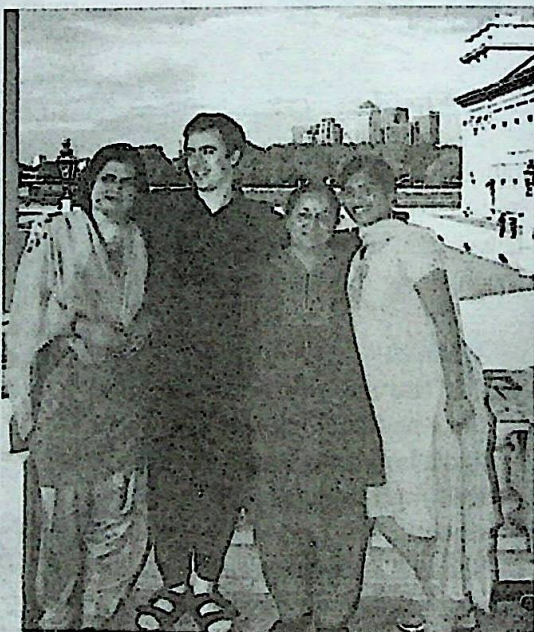
Indian Music has its first Graduates

The Bhavan Centre in London and Trinity College of Music can celebrate as their four students have passed with flying colours in their Bachelor degrees in Indian Music.

The course combines an ancient tradition like Indian classical music with modern learning requirements of a western-style university or conservatoire.

The degree course Manager, Jameela Siddiqi says, "Those two things may

sometimes appear to be at opposite of the spectrum – Indian music with its traditional "do as I say" approach and western



Siti Kharel, Tom Pope, Nalini Jani and Arani Sivapathasundaram.

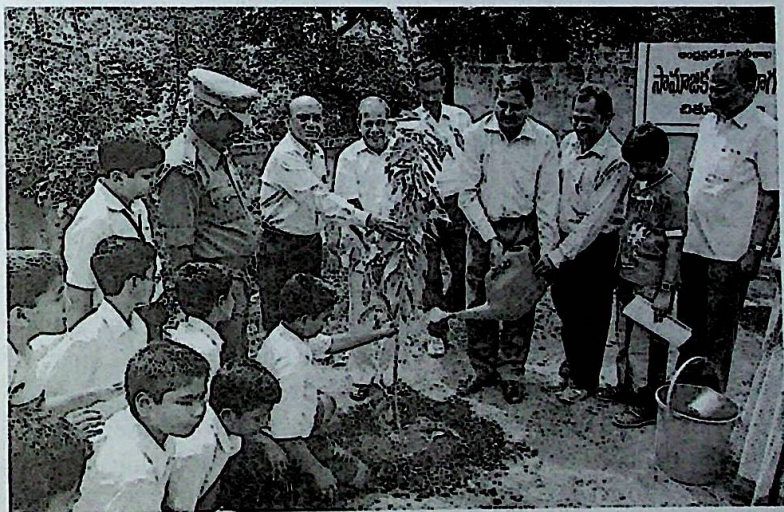
learning with its emphasis on rationalisation – but we manage to combine and offer the best of both”.

Three of these students will receive Upper Seconds. Tom Pope from Yorkshire who plays mandolin was awarded a First. Praising Bhavan, he said: “I am very proud and privileged to have been associated with the Bhavan over the last four years. This degree was a dream come true for me and I feel you have

done my education a great service. I am filled with great memories and I wish the Bhavan every success in the future, especially the degree department.”

Jameela Siddiqi praised Degree Co-ordinator, Candida Connolly and current Degree Adviser Dharmbir Singh for their vision. There will be a graduation ceremony at Trinity College of Music in Greenwich on December 8.

Tirupati Kendra



Go Green Mission at Tirupati Kendras

'Go Green' Mission

A joint project on tree plantation was organised on August 12, by Animal Care Land, Social Forestry Department and some N.G.O.s which was inaugurated by Shri Mallikarjuna Rao, Conservator of Forests and Shri Subba Reddy, Deputy Conservator of Forests, Dr. N. Satyanarayana Raju, Honorary Director and Treasurer, Bhavan's Shri Venkateswara Vidyalyaya, Principal, staff and students participated in the programme.

As a part "Low Carbon Practices" programme, students of class VII participated in a large scale tree plantation programme

and 250 saplings were planted by the students. Each student adopted a sapling and promised to take care of it.

At the Regional Science Centre, 20 children of class VII attended a training programme on "Low Carbon Practices". There was a guest lecture on 'Steps to be followed for conserving energy'. Effects of deforestation and over-usage of fossil fuels on the environment like global warming and acid rains were highlighted creating awareness and protection of environment from pollution among students through activities like-designing banners, posters and placards.

Chennai Kendra

Best teacher award

Shiksha Bharati, the educational wing of Bhavan's International, Mumbai, presented the All India Bhavan's Jindal Best Teacher Award 2009 to J. Ajeeth Prasath Jain, senior principal of Bhavan's Rajaji Vidyashram in Kilpauk, on Teacher's Day. Jain was chosen to receive the award

from among the principals of 78 schools across the country and abroad. The award carries a gold medal, a citation and a cash prize. Jain, who was the recipient of the National Best Teacher Award in 2005, received the award from T. S. Krishnamurthy, Chairman, Bharatiya Vidya Bhavan, Chennai Kendra, and former Vice-Chancellor of Anna University A. Kalanidhi.

Haldia Kendra

Sports Day

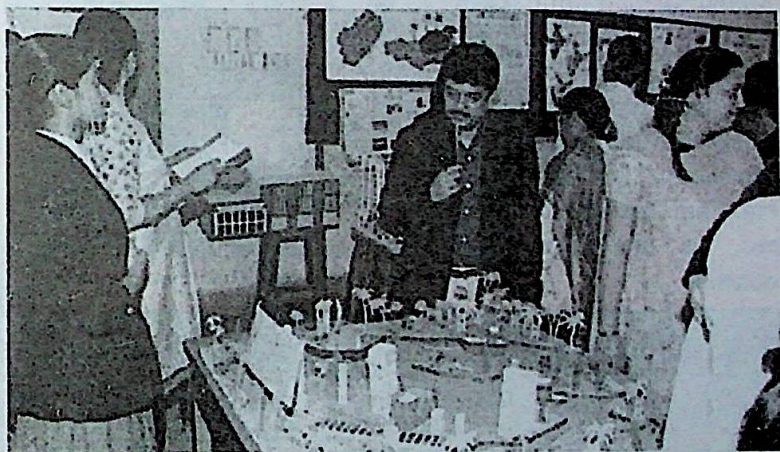
Bhavan's Netaji Subash Chandra Bose Vidyaniketan, Haldia, organised the Sports Day recently . The yoga performers stupefied everyone present in the ground through their complex "Asanas". Shri D. K. Sharma, Vice-President, Renuka Sugars Pvt. Ltd., chaired the occasion as the chief guest .

Annual Exhibition

Vidyaniketan organised the Annual Exhibition and Fete 2.

Almost 50 exhibits, including models, charts and activities from different departments were displayed.

The fete had three zones – school zone, foodies and handicrafts. Cultural programmes were held by the students and prizes were distributed for excellence in academics and cultural activities. Vidyaniketan's Joint Director, Dr. Subramanian graced the occasion alongwith several dignitaries from nearby industries.



Vidyaniketan organised the Annual Exhibition and Fete 2009 on December 22, 2009. Almost 50 exhibits, including models, charts. activities from different departments were displayed.

Wadakanchery Kendra

Onam Celebrations The students and teachers of S.



Kaikottikali

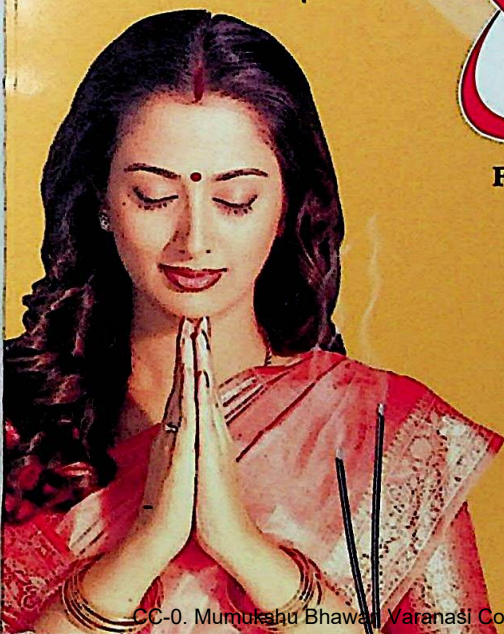
Ramakrishnan Memorial Public School, Akamala celebrated Onam with traditional fervour and gaiety. Besides Pookala Matsaram, they also organised Kaikottikkali etc. to mark the occasion.



Shri Subramanian & Family

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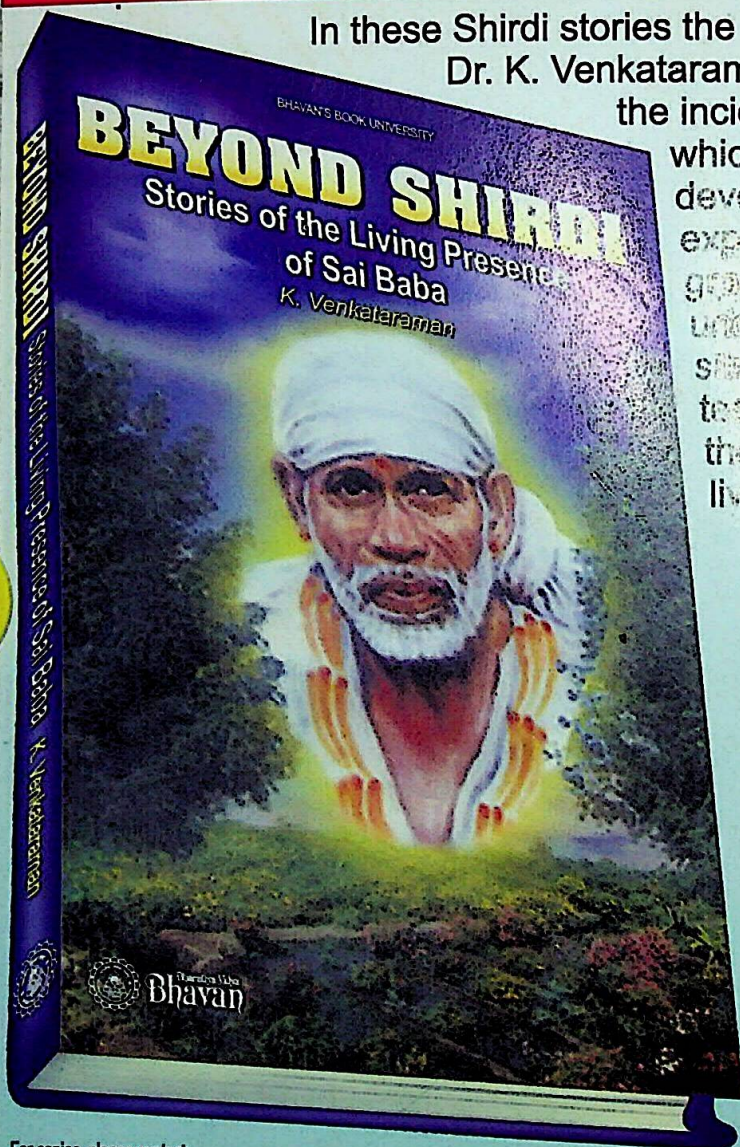
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